The Lutheran Outlook

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The Editor's Page

Who's Who—Lutheran ministers contributing to this issue are Dr. Herman W. Siefkes, president of the Iowa District of the American Lutheran Church, and the Reverends Earl Milbrath of Toppenish, Washington, George C. Bubolz of East Lansing, Michigan, Dr. Norris Olson of Menomonie, Wisconsin, and Oliver Everette of Seattle, Washington. I will be glad to vary the array of clerical talent with articles from the pens of Lutheran laymen if the laymen will send them in.

—O—

Very Simple—The vicar was talking seriously to one of the young men of his parish. "John," he said, "I hear that you have been raising false hopes in maiden hearts. Rumor whispers that you are engaged to one girl in this village, to another in Little Mitchin, and to a third in Brenchley. How can you do such a thing?"

John looked sheepish as he replied, "Well, sir, I've got a motorbike."

—Montreal Star

—O—

United Nations—In the steel seizure case, the Chief Justice of the United States Supreme Court and two Associate Justices argued that the former President Truman's seizure of the steel properties was not legal under the constitution of the United States but was legal under the charter of the United Nations. Had two other Associate Justices agreed with the three judges holding this opinion, the United Nations charter would have been established as superior to the constitution of the United States. In that event, according to Frank E. Holman, past president of the American Bar Association, "the United States would, in effect, then and there have ceased to be an independent Republic and we would have been committed and bound by whatever the United Nations does or directs us to do."

—Christian Economics

Quaker Story—Dr. Elton Trueblood, Quaker professor, speaking at the commencement exercises of Capital University, told the following story:

A Quaker farmer was milking a cantankerous cow. When the pail was half full, the cow kicked it over. The farmer stood up, his hands on his hips, his lips set in a grim line. But he said nothing, and presently resumed milking. Again the cow kicked the bucket and, to add insult to injury, slapped the farmer in the face with her tail. The farmer stood up again and addressed the cow thus:

"O cow! O wicked and perverse cow! Thee knowest I am a Christian and a Friend. Thee knowest that I may neither kick thee nor curse thee. But there is one thing thee dost not know. I can sell thee to a Lutheran."

—O—

American Workmen—America became great because her people were not afraid of hard work. Nowadays, however, the philosophy of many workmen seems to be, "As little work as possible, for as much pay as possible." Some Lutheran college boys got a job at a government warehouse, on the night shift. One night when they came to work the job was packaging batteries. The day gang on the same job had packaged 40. The boys decided to see what they could do. In the first three hours, without any special pressure, just working steadily, they had packaged 200 batteries. Question: What was the day gang getting paid for?

—O—

Socialism—Socialism, as now interpreted in England, is competition without prizes, boredom without hope, war without victory, and statistics without end. **—London Sunday Times.**

—O—

Church Fires—In the last 15 years fire has damaged or destroyed 40,000 churches in the United States and Canada. This year fire will consume over $50,000,000 worth of church pr erty. Nearly 3,000 churches in United States and Canada burn ev year—2,000 of them during the wi months. Will your church be am those destroyed this year? Wi have sufficient insurance?—**Facts Trends.**

—O—

Blessed Dead—A Negro church me ber was complaining to his preac about the latter's repeated exhortati to give. "You're going to kill church," he said. "No church can st this 'Give, give' all the time." preacher replied, "Show me a Ch tian church that was killed by ing, and I'll climb up on that chu and proclaim, 'Blessed are the dead t die in the Lord.' "

The Lutheran Outlook

Official Organ of the American Lutheran Conference

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813 Vernon Road, Columbus 9, Ohio

Published monthly in the interest of American Lutheran Conference and Christian work in general. The Ameri Lutheran Conference was organized in 1 and consists of the following independ church bodies: The American Luthe Church, the Evangelical Lutheran Chur the Augustana Evangelical Luthe Church, the Lutheran Free Church, and United Evangelical Lutheran Church. Conference has a total baptized memb ship of 1,721,108. Its congregations nu ber 6,266, and it has 4,651 ordained m isters.

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The Lutheran Outlook is published at S. Fifth Street, Blair, Nebr., and is ente as second class matter at the post office Blair, Nebr., under Act of March 3, 187

Subscription Price

United States and Canada: $3.00 per y in advance; $5.00 for two years in adva $4.00 per year to foreign countries, or years for $7.00.

All communications pertaining to ad tising, subscriptions and change of add should be addressed to Mr. P. A. Magnus Manager, Lutheran Publishing House, B Nebr.

The
LUTHERAN OUTLOOK

LUME XVII JULY, 1953 NUMBER 7

EDITORIAL

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operty

o you believe that the local congregation owns its own church property? At least one denomination is trying to hold that the local church property ngs to the denomination.

he church body is the Southern Presbyterian Church, ch held its General Assembly in Montreat, North olina, early in June. This body is planning a merger he near future with the Northern Presbyterian Church the United Presbyterian Church. But it seems that Southern group anticipates that some of its local con-gations will prove recalcitrant about the merger and withdraw from the denomination, taking their church perties with them.

o forestall this possibility, the General Assembly a-ed a committee report which declared that "bene-l ownership" of property is vested in the congrega- but "nothing in the manner of tenure" or use of the perty "shall be in violation of the obligation" of the gregation to the main body of the Church. Thus by aration or resolution the church body is laying claim vested interest in the local church properties.

ow anyone can think of particular cases and situations hich a denomination would have a real and legal in-st in a church property. For example, if a denom-onal mission board put $40,000 or $50,000 into property equipment for a new mission in a promising location, board would not expect to lose that investment in a or two by the withdrawal of the congregation from denomination. As a matter of good stewardship of minational funds, the board would take steps to guard its investment, and I am sure the courts would gnize the board's right to do so.

But it is an entirely different matter for a denomination to lay a sweeping claim to the properties of member congregations. In many cases the congregations have built up their properties through generations of ownership, by local contributions alone without denominational assistance. It would be no more just for the denomination to claim a controlling interest in such property than for a mission congregation to accept a church plant built with denominational funds and then take that property over to another denomination.

Others have also foreseen the possibility of disputes over property rights in the Southern Presbyterian Church. Last year the legislature of the state of Mississippi enacted a law guaranteeing local ownership of church properties in that state. This is said to have been done with the very purpose of insuring Southern Presbyterian congregations the control of their own property, even if they choose not to join the merger.

Even in the committee that brought in the statement adopted by the Southern Presbyterian General Assembly there was no unanimity of opinion. A minority report insisted that church property ownership is a matter of civil law, and is entirely in the hands of the congregation which holds title to it. One lawyer said, "No decision by any civil court in the United States has ever sustained" such a ruling. "You can't enforce the taking of property and giving it to a presbytery."

With that opinion I agree. I can hardly imagine a local congregation which decided not to join a merger sitting quietly by and letting the denomination take away its property by so simple a procedure as a convention resolution. I think the church body would be involved in lawsuits from Dan to Beersheba.

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Faith and Works

The faculty of medicine at the Roman Catholic University of Ottawa recently adopted a "Credo" or confession of faith. It reads as follows:

"We believe in God.

"We believe in the personal dignity of man.

"We believe that man has certain rights which comes from God and not from the State.

"We are opposed to all forms of dictatorships which hold that the 'total man' belongs to the State.

"We believe in the sanctity of the home, the basic unit of society.

"We believe in the natural right of private property, but likewise that private property has its social obligations.

"We believe that Labor has not only rights but obligations.

"We believe that Capital has not only rights but obligations.

"We are vigorously opposed to all forms of persecution or intolerance because of race, color, language or religion.

"We believe that liberty is a sacred thing, but that law, which regulates liberty, is a sacred obligation.

"We believe in inculcating all the essential liberties of Christian democracy and take open and frank issue with all brands of spurious democracy.

"We believe, in brief, in the teachings of Christ and His Church, and we hold that morality must regulate the personal, family, economic, political, and international life of men if civilization is to endure."

That is a fine confession of faith, and I could subscribe to every word of it, with only a little different interpretation of the phrase "His Church" (in the last paragraph) than the authors intended. I say this gladly, because I have been accused of being, among other things, a Catholic-baiter—which is not true. I simply hew to the line of God's truth as I see it, and let the chips fall where they may: and if sometimes they fall in the direction of the false doctrines and false claims of the hierarchy, I can't help it.

It is a good confession, as I said. But a confession should be backed up by deeds. Faith, if it hath not works, is dead, being alone. The same day that "Credo" above was in the news releases, there was another item about Catholic persecution of Protestants in Colombia.

The Northern Presbyterian General Assembly, meeting in Minneapolis, adopted a new protest against "increasing and shocking acts of persecution" of Protestants in Colombia, and called on President Eisenhower "to take steps to safeguard the treaty rights" of American citizens in the South American country. The report adopted by the Presbyterians included these paragraphs:

"The government of Colombia states that Protestants have no religious right except to meet together privately for worship and prayer. Nevertheless, Protestants are being severely restricted in the ex of this minimum right of worship.

"During the past twelve months there have 49 attacks against Protestant churches, chapels cottage prayer meetings. The persecutions are n instigated by fanatical Roman Catholic priests government police. Stones, guns, fire and dyn have been weapons in an effort to halt every of Protestant religious expression.

"Despite the fact that the Presbyterian Churc other religious bodies have urged the Colombian ernment and the Vatican to restore religious fre to Colombia, the persecution of Protestants g steadily more insufferable."

The Ottawa "Credo" says, "We are vigorously op to all forms of persecution or intolerance because of color, language, or religion." I know that that i declaration of a few enlightened and intelligent Can Roman Catholics and that the persecutions in Colo and Spain are the work of comparatively unenlight and unintelligent Roman Catholics. But they are n bers of the same Church. That Church will be ju not only by the fine words it displays in the show dow, but also by the skullduggery that goes on i alley behind the store.

—o—

The Weston Case

The Rev. Ross Allen Weston is a Unitarian clergy in Arlington, Virginia. I do not approve his theo but am concerned about his rights as a citizen.

A year or more ago the question came up in Arlin County Judge Walter T. McCarthy's court whether eral employees could hold office in local municipal county governments. Judge McCarthy ruled that may not hold such offices. Since Arlington Coun just across the Potomac from Washington, and its t sands of new homes are almost entirely owned by ployees of the federal government, the effect of judge's ruling was to bar the large majority of Arlin residents from taking any active part in the direction control of their own local civil government.

That set Mr. Weston off. In a sermon he said of J McCarthy and his ruling, "He has segregated a grou our citizens. He has taken away their civil rights. stealth, the intrigue, and the wicked designs of th liberal are a constant menace. Sometimes these fo are garbed in the gowns of the justices of the law."

I don't know why Mr. Weston got so "het up" about case. He could have said what he had to say in m more temperate language. With almost no camouflag implied that Judge McCarthy was guilty of "ste intrigue, and wicked designs." The judge couldn't that. He, too, seems to have a comparatively low bo

t. When he read the newspaper report of Mr. Wes- sermon, he issued a warrant and had the clergyman sted and charged with contempt of court.

ıe case was tried before another judge, J. Hume or. He found Mr. Weston guilty of contempt of t on the basis of the sermon, and fined him $100. fine was suspended on the plea of the common- lth attorney who stressed Mr. Weston's good reputa- in the community.

ıe whole thing might have ended there as a temporary -up of tempers. The judge had vindicated himself the clergyman was not out any cash. But some people e aware of the fact that there was a principle in- ed in the case. The question is, Are our courts to be idered above criticism? The Unitarian Ministers ociation decided to press the matter further. Also American Newspaper Publishers' Association entered case in defense of the freedom of the press.

ecently arguments were heard by the Virginia Su- ne Court in the appeal from the lower court's con- ion of the clergyman on the contempt charge. The ument of defense counsel was not that Mr. Weston not displayed contempt for the court, but that cism of a court decision is not a criminal offense. said that the United States Supreme Court had held hree cases that criticism of court decisions in com- ed cases was not contempt in the criminal sense, and the Virginia contempt statute was unconstitutional ause it allowed contempt convictions on court cases ady ended.

suppose lawyers must be permitted their devious way rriving at conclusions by threading the labyrinth of vious cases and previous decisions ad infinitum. The rage person of common sense takes a short cut across e intricate windings and reaches a conclusion on the s of such simple reasoning as the reduction to an rdity.

Vhat would be the results if our courts were above icism?

o case could ever be appealed from one court to ther.

he constitutional guarantee of free speech would be , for when once a judge had spoken every man's th would be stopped by the fear of dire punishment e dared to disagree.

he freedom of the press would be a lost liberty, for editor could call a judge's ukase into question.

overnment would become a dictatorship of the judi- y. That this is not intended in our form of government vident from the fact that we elect most judges and r a term of years they must go back to the people re-election. They are responsible to us, not tyrants r us.

nce these obvious consequences of an uncriticiza- judiciary are absurd and not to be tolerated, it is r to a person of common sense that our courts are above criticism.

he Virginia Supreme Court is not expected to render a decision on the appeal before September. But if that decision is adverse, the Unitarian Ministers Association says it will go on to the United States Supreme Court. I am in favor of it. This editorial is a brief for the defense.

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Are We Losing the Battle At Home?

(A Guest Editorial)

The ancients had a saying for it: "Those whom the gods would destroy they first make mad." We saw that demonstrated in the rise and fall of Mussolini and Hitler, as it has been in countless others before them.

But here in the United States we can more aptly say: "If you would destroy a people, fill them with complacency and so strong a desire for well-being that they are finally willing to give up freedom for security."

The Battle of France and the Battle of Britain, as fought in the second world war, have been succeeded by the "Battle for America" in the third world war. And in this war the forces of the enemy are winning. Indeed, many of us are not even fully aware that the life of our country is at stake in the battle.

It is not a war of guns and ships and planes, although we use them all in growing measure. It is a war of ideas. We are not attacked by hordes of foreign fighting men and tons of screaming shells. We are attacked from within by our own people, by leaders who lend their splendid gifts to undermine and destroy the very freedom they extoll and in whose name they commit ideological harikiri.

Clever and unscrupulous enemies of individualism and Christianity enlist the active cooperation of less canny reformers and social builders, people sometimes motivated by minor animosities, prejudices, appetites and hatreds—while millions of us refuse to believe that it could happen here. Our own complacency is the most deadly enemy of all.

The "Battle for America" is the culminating phase of centuries of the struggle for the minds of men. It is a battle that must be won in the minds of men before it can win at the polls or on the battle-field.

The political victory of Nov. 4, 1952 can bring about needed reforms in government, but even those will prove futile if, in the meantime, we fail to fight the real battle for the preservation of our Constitution and the ideas for which it stands. Through that Constitution, as Benjamin Franklin once warned us, we "have a Republic, if we can keep it."

That battle for the Constitution is still a losing battle. In church and school the ideas of collectivism in behalf of a welfare state continue to direct the development of our

children and to undermine the old bulwarks of individual responsibility and self-reliance. "Social planning" takes the place of leadership in the propaganda of educators who have lost faith in a "capitalism" which they do not really understand.

Publishers of books, editors of magazines and even church papers, along with teachers, preachers, and other leaders, continue to throw the bulk of their influence to support "the dawning new social order."

The prophet of old would shudder in horror if he could see this modern and more terrible complacency that blinds otherwise intelligent people to the frightful mistake they make.

Call it Nazism, Fascism, Communism, Labor-Socialism, New Deal, Fair Deal, Welfare State, or what will—but never forget that these are all kittens o same cat, and that the cat is governmental control o economic life. Freedom is indivisible. Destroy it i economic life and all the rest of the structure goes it.

The one comfort and hope that we still have lies i growing realization of our need of God and a understanding of His laws. If men could see tha umphant collectivism means defeat for the God o fathers they might promptly and vigorously join f with the supporters of our Constitutional rights duties in the "Battle for America."—*Dr. Alfred P. H Chairman of the Laymen's National Committee.*

Practices Relating to the Celebration of Holy Communion

Herman W. Siefkes

As brethren and responsible leaders of our beloved Church we are assembled here to discuss with one another issues which concern practices intimately involved in our Church's life. Obviously, forms of practice, as influential as they sometimes prove to be, are only related to the essential issues themselves. In the same breath, none of us will claim that practices are unimportant, just as little as the practiced safeguards leading to and surrounding marriage are unimportant. Practices show character, attitude, and even reflect distinction of doctrine. Practice is the accepted road-way from the sinner to the riches of God. But He has seriously, searchingly and prayerfully constructed it under the great light of God's Word, particularly under the light of Calvary and the empty Easter tomb. The Scriptures do not present a code for us here. They set forth the great works of God for our redemption.

The Mainstream

The mainstream of Evangelical Christianity is the proclamation of the Gospel and the proper administering of the Sacraments. These are the veins and arteries which lead to and from the heart of our redeeming God. Obviously, then, our discussion of Communion practices concerns itself with our ecclesiastical activities near the Holy of Holies of our Christian experience.

Recent Concern

Frequent studies in recent years of our subject indicate the Church's concern in this area of her life. Our College of District Presidents has assigned and heard several papers in the past few years relating to this subject historical treatise was presented some years ago o topic: "The Celebration of Holy Communion in Apostolic and Post-Apostolic Church of the First tury." Two years ago Dr. Englebrecht presented a s to our group relating to this matter and offered c tives. These were re-affirmed recently. During the biennium the Executive Committee of the Church cerned itself with the same matter. And naturall was under scrutiny in the Joint Union Committee. caused this flurry of concern? We shall be able to un the cause best by shedding light on the following is

1. Our position on Close Communion
2. New problems arising in a growing Church
3. A deep sense of responsibility in our pastors as s herds.

I.

CLOSE COMMUNION

Where did the practice of Close Communion origi In the strict sense in which we know it, it originated in America. Sam S. Schmucker, or his father, i early part of the nineteenth century, has been cre with its origin. The Galesburg Rule of 1875 (mor curately the Akron Rule of 1872, because there it more fully stated in its three parts, which include exceptions and the pastor's conscientious responsib was first framed in response to a request of former Iowa Synod to make the first sentence the of the General Council. The answer was the thre statement alluded to in the parentheses of the pre

tence. Dr. Charles P. Krauth, president, had made the st part declaration at the 1870 Lancaster convention: utheran pulpits for Lutheran pastors; Lutheran altars Lutheran communicants." This reference is signifi- nt, because the Iowa Synod request included the de- nd that the admittance of non-Lutherans at Lutheran mmunion tables should be expressly forbidden. In er words, Close Communion was advocated and ad- ed to at this point.

However, not only doctrinal considerations prompted fathers to adopt Close Communion practice. German thodist pastors broke into Lutheran folds and invited therans to partake of the Holy Supper without the theran cumbersomeness of preparation. The intrusions de the Lutherans draw themselves closer together in ense.

The word "closer" in the previous sentence already swers the question why the term "Close" Communion used. It indicated the closeness of those who were e in faith. Here was the breaking of bread and the ing of wine in the close fellowship of their own, even Christ in the close company of His disciples alone ebrated the first Communion. But you may call it ose" or "closed" Communion, the practical results the same, only that the latter has a negative flavor ile the former has a wholesome, positive, and there- e more tasteful, aspect.

Another element which played into the practice of se Communion was the confessional angle of the rd's Supper. The fathers understood that our Lutheran ctrine of the Lord's Supper belongs to the character our Church, is the emblem and seal of her faith. Their tement was: "In whatever denomination one attends mmunion, to that faith he bears witness." They knew eir doctrine and they spared no effort to preserve it its purity and truth. J. L. Neve declares in his Ameri- n Church History: "Communion fellowship consti- tes Church fellowship and should be practiced only here true unity of faith exists. This was fundamental th Melanchton and Luther and all the reformers, and now quite generally accepted in the Lutheran churches all lands." Thus, Close Communion was an obvious sult.

There was one other thing they clearly understood: at there is a difference between receiving the Word and ceiving the Sacrament. It is understood that no one uld refuse anyone the Gospel message. That would closing the entry door of grace. But in Communion an is not brought to faith, he is strengthened in it. ther said: "That is what Christ did: He sent forth e sermon as a flood to everyone and told his disciples do the same so that all might hear, believers and believers. But the Sacrament shall not be cast to all e people. In the Sacrament I shall insist that strikes him who comes in faith. I must be certain that has grasped the Gospel truth and possesses the ght faith."

Finally, if you wish to go back even farther, let me ote Chrysostom who as a careful handler of the Sacra- ment declared: "Rather would I give my own life and living than to agree that the Body of Christ be given to someone who is unworthy; and sooner will I shed my own blood than to permit that His Holy Blood be administered to one who is unworthy." And Luther states in his explanation of the Lord's Supper: "He who believes not these words and doubts is unworthy."

I have considered it necessary to review this matter at length to bring our problem into focus.

II.

MODERN PROBLEMS WITH CLOSE COMMUNION

It is easily understood that in our day serious problems should arise concerning the practices of Close Communion. In the opinion of your essayist most of these difficulties stem from:

1. Fast growing and large congregations, especially in urban surroundings
2. The waning of church discipline
3. The influence of the Ecumenical movement

Problems in fast-growing and large congregations

The traditional custom in our Lutheran Church in America has been that those who intend to partake of the Lord's Supper announce themselves (and often their immediate families) to their pastor. This is the accepted present practice in our American Lutheran Church. Announcements for Communion are usually described as serving the following purposes: 1. to guard our altars against the intrusion of those who have a different faith than confessed here; 2. to faithfully shepherd the sheep entrusted to us as pastors; 3. to give opportunity for private confession and counselling. Most major Lutheran bodies and several other denominations practice Close Communion. The mode of adhering to it varies. In some Lutheran bodies the personal announcement method has broken down in large areas. In our Church there are spots which warn us against a possible breakdown.

It goes without saying that when a congregation becomes large (from five or six hundred to a thousand or more communicants) the shepherding aspect of a pastor's ministry in it diminishes by degrees. This occurs, because it is physically impossible to deal with that many persons individually as intimately as was possible in a smaller group. It may be that he has a good program of counseling and he will think of himself as a busy man in the field of private consultations, but the timid and fearful hearts which need to be sought will not be among those who seek him out. Add to the growth the ever increasing program of activities in a large congregation and you have the result of accelerated routines and abbreviated personal contact. Thus Communion announcements with their rush have sometimes degenerated into mere registration, robbing them of their shepherding aspects.

In addition to the high speed tempo of our day and the impatience resulting from it, the large influx of adult confirmands, many of them from Sectarian sources, frequently with meager instructions, have added to our

troubles. To make an extra pilgrimage to the pastor's office each time before Communion seems superfluous to many of them. To alleviate the situation, and at the same time uphold the Close Communion practice, a Communion announcement card has been introduced. It is to be brought to the pastor directly or put on the collection plate at least a week before. The usual latecomers and "telephoners" bring the card on Communion Sunday, or forget it at home. The pastor is to have time to review the cards for dealing with someone who might not be acceptable at the Lord's table. Guest communions and large communion services in cities have brought people to the altar who are unknown to the pastor. To avoid commotion, he has been right in not passing them by.

Waning of Church Discipline

Another contributing factor toward this increasing problem is the waning of church discipline. Very few congregations practice it in the traditional sense. Most of the dealings are private. The change of policy in many places in handling the lodge problem has led some to the convenient approach. In earlier days the problem was especially handled at this point. I will add that it is still done that way in a considerable number of places. Since Holy Communion is the place of highest privilege in our Church, discipline meant the denial of this privilege to those who showed themselves as unworthy. It is not a sign of health and strength that the Church has succumbed to the line of lesser resistance.

Influence of ecumenical movement

The ecumenical movement which strives toward breaking down walls of separation between Church bodies and has made churches more intimately acquainted with one another, has a bearing on what is happening in our day. Members of Christian congregations often fail to see sufficient doctrinal differences even to warrant separate existence. The higher regard of denominations for each other has made particularly Lutheran people speak for an easier way. In other words, there results from the ecumenical atmosphere a tendency to remove marked characteristics.

III.

A DEEP SENSE OF RESPONSIBILITY IN OUR PASTORS

When he remembers that the Office of the Keys was entrusted to Peter (Matt. 16, 19) and to all the apostles (Matt. 18, 18), the conscientious pastor recognizes his own high calling as the mouthpiece of the congregation and of God. As a Lutheran pastor he knows that Article 14 of the Augsburg Confession teaches on basis of Romans 10, 15, Jeremiah 23, 31, Hebrews 5, 4-5, that no one shall teach or preach or administer the Sacrament without a regular call. From this statement he knows that he does not merely belong to the priesthood of believers. Luther says: "All Christians are priests, but they are not all pastors." So he has an important and responsible p tion. From St. Paul he knows that as a called pastor h "a steward of the mysteries of God." A pastor is only a preacher and a teacher (and a promoter) but a a shepherd, a bishop, a watchman. (Eph. 4: 11-12). communion, he knows, his responsibilities go bey handing out bread and wine after consecrating the ments. "They watch over your souls as they that m give account," we read in Hebrews 13, 17. And Ezekiel 3, 17 God declares, "I have set thee a watchm over the house of Israel." He realizes that practice in church should be as uniform as possible. He also kn that the exceptions, as they sometimes occur in the m tary chaplaincy, should not determine the rule. conscientious pastor seeks guidance and wants to operate for the best interests of the Church to which belongs. Particularly at the Holy of Holies of Commun he will tread with awe and reverence, avoiding all offe and confusion in the minds of those who come. He serves the answer of the Church.

CONCLUSION

On basis of the above, I venture the following conc sions:

1. Our treasured Lutheran doctrine of the Lord's S per prompted our fathers to practice and declare t the celebration of the Holy Sacrament belongs in intimate circle of those of like faith and is a testimony fore the world of its precious truth as we Lutherans poss it. By our eating and drinking in the Sacrament not only "proclaim His death till He come," but we a uphold and proclaim a God-given treasure for man's s vation as God actually intended it for all. Therefore Church should earnestly uphold Close Communion pr tice and undergird it in the best manner possible.

2. Whereas the wholesome custom of personal or fam announcements is laden with many blessings additio to keeping the Close Communion practice in effect, s as an opportunity at a vital moment in the parishioner's for private confession or counselling and personal sh herding, and

Whereas the exceptions to our practice of announ ments is more prevalent in urban centers and large c gregations and should not be felt as necessary in large majority of our average congregations, I wo reiterate the conclusions of our College of District Pr idents of a previous date on this subject. I quote o the pertinent parts:

a) Only such alterations in church practices sho be favored as are in full accord with the Scriptures a which really are an improvement over established pr tice.

b) We are in danger of losing the personal relations that should exist between pastor and congregation. The fore personal communion announcement should be gi preference over announcement by card. Where the ter custom is in use, the cards should be delivered ample time for the pastor's study.

c) Love for the soul must constrain every pastor to ercise caution in admitting communicants to the altar.

I add: if cards are used, they should have printing on em which designates ours as a Lutheran communion, so stating that only Lutherans are admitted here. We not advocate any use of cards as a substitute for an- uncement in person, but recognize it only as an ex- dient in exceptional circumstances.

Administration of the sacraments is the function of the storal office, except in emergency, as is the case with aptism. Therefore lay help with the distribution is not couraged. When Seminary students are licensed, this censing does not include the handling of the Sacra- ents. Students of theology may be invited to assist, if ere is no objection by the congregation and the congre- tion understands that he is but an additional hand of e officiating ordained pastor.

In olden times deacons assisted in communion. How- ver, we are told these were ordained men, not comparable those under like designation in our Church today. Our ractice is carefully stated in the first sentence of this aragraph.

. The true shepherd will so guide his flock that he will aution the individual against participation who in his pinion is in danger of receiving the Sacrament un- worthily, "not discerning the Lord's body."

. Every communion service, according to our Liturgy nd Church practice, must be preceded by the service f Confession and Absolution.

. All communion services should be under the sponsor- hip of a congregation, the basic unit of the Church. While here is no Word of Scripture to disallow large mass ommunions, other considerations advise caution, lest the diversion and excitement at large gatherings overlook the local pastoral care and ignore proper preparation. This is merely a word of caution. The number at Passover feasts such as Jesus celebrated with His disciples, we are told, was limited to twenty. The first Supper was very close.

The American Lutheran Church at her 1952 convention asked further elaboration of the statement there submitted on Communion Practices, but stated in the adopted resolution: "We agree in principle with the statement of the Executive Committee on Communion Practices." That statement is reprinted here. The reader will find it to be in general agreement with the spirit and content of this paper. I quote from page 45 of the Official 1952 American Lutheran Church minutes:

> "Since the celebration of Holy Communion (administering function) according to well-founded Lutheran usage lies within the scope and province of the local congregation and its ordained servant,
> "Therefore, special Communion Services, held in connection with conventions or other gatherings, shall be held in charge of the local pastor and congregation, or (under) its auspices.
> "The accepted polity and practices obtaining in our Church relative to announcements shall be adhered to at these celebrations of the Lord's Supper.
> "As a rule, no group within a congregation or of the Church at large shall assume the prerogative of holding communion services out of harmony with the regulations expressed above."

God grant that our Church may keep alive with greatest care and devotion the spirit and intent of the holy sacrament, for the edification and greatest strengthening of the souls entrusted to our spiritual care.

A Twentieth Century Fellowship

Earl Milbrath

THE PERSON BEHIND THE MOVEMENT

Through the centuries there have been numerous movements, secular and religious, which have had as their aim the bringing together of people into a harmonious fellowship. The movement which is the subject of this paper is no exception.

It is necessary in the consideration of this particular fellowship to have as complete a picture as possible of the one responsible. At the outset it should be clearly understood that I have never met the founder of this movement and therefore merely share the information which is obtainable from followers as well as critics. When anyone writes on a movement, especially when it is contemporary, there are persons involved, and therefore to be objective and present a reliable account is not a simple matter. A person who was not only acquainted with Frank Buchman but also with his followers was H. P. Van Dusen, who wrote these words: "You cannot understand the movement unless you understand Frank Buchman and his rock-like consecration as leader."[1] With that important advice it would be well to have clearly in view the history of this Twentieth Century Fellowship.

America has long been called 'the melting pot of the world.' It received the ancestors of Frank Buchman in 1740 from Switzerland. When they arrived in America they went to Pennsburg, Pennsylvania, and here is where the ancestors of Frank Buchman lived for about one hundred and fifty years. An ancestor, Bibliander, a successor to Zwingli in the chair of theology at Zurich, used to invite students to his house to help them with their doubts and difficulties.[2] This ancestor also translated the Koran into German. The other ancestors were farmers, deacons and just plain, simple people. In Group literature there is reference to those in Buchman's family line as being prominent in the defense of this country.[3]

In the city of Pennsburg, Pennsylvania, Frank Nathaniel David Buchman was born on June 4, 1878. His parents were Frank and Sarah (Greenwalt) Buchman and they remained at Pennsburg for 15 years. Frank was baptized as an infant. From Pennsburg the family moved to Allentown where Frank graduated from the Allentown High School in 1895. The year previous to his graduation from Allentown High School, he entered Parkromin Seminary and was in the first class.[4]

He was confirmed as a youth in the Lutheran Church and there was nothing concerning a religious experience which stood out. He was a member of St. John's Lutheran Church, Allentown, Pennsylvania. A quotation here from Dr. Gast's booklet emphasizes a quality which he (Frank) later stresses, "He was always extremely neat and clean in dress, personal appearance, and habits. His conversation was clean, pure, fascinating and elevating as all his teachers, class-mates and school-mates can testify."[5]

It was the German Swiss background and the local 'Pennsylvania Dutch' surrounding that helped mould much of Frank Buchman's character. "According to the Morning Call (newspaper of Allentown, Pennsylvania) young Buchman's father, a distiller, is still remembered as one of the city's ethical businessmen, a Christian gentleman." [6] His mother was an ardent worker in the Lutheran Church, pious, quiet and self-disciplined, yet she possessed a keen sense of humor. It was largely through her encouragement that her son entered *Mt.* Airy Theological Seminary from Muhlenburg College. From this brief account you have the facts which imply that Frank Buchman grew up in a pietistic home and thus his religious training was of that type. His stress on personal contact with God, man's sinfulness, and belief in a changed life are points that have remained with him.

While at Muhlenburg College he was "reserved and undistinguished." In many of the books, pamphlets or magazine articles which deal with the life of Frank Buchman one is aware of the small amount of material and data on his early life. Undoubtedly this is because there is so little distinctive about his early years. Even while at Mt. Airy Theological Seminary, Philadelphia, there is so little recorded of his life that I have frequently wondered just how his classes impressed him and how much of his Lutheran training he has retained.

An incident happened while he was at Mt. Airy Th logical Seminary that brought about the first crisis in life. One of his classmates had accused him of ambit in his senior year 1901-1902 and this so struck him t he chose for his first charge to serve in a difficult quar of Philadelphia, Overbrook. Before going to the n mission (it was a new mission for the salary was unsta and there was a fund for this non-existent church $17.00) he went to Europe and spent a year of gradu study first at Westminster College, Cambridge, and the Inner Mission in Germany. While in Germany worked with such men as Pastors Bodelschwingh, Stock and Le Seur and as a German account of him runs "drank from the best sources of our (German) soc Christianity." He visited such places as Das Rauhe Ha in Hamburg; the Johannestift in Spandau, Neuend telsau, Gnadenthal and Kaiserswerth.[7] Undoubtedly t reason why he went to Europe was his feeling of not b ing prepared; although he had completed the semina course he wanted to win converts and was puzzled at h inability to do so. This trip abroad, one notes, is the fi of many travels to foreign lands which later on are ve significant to Frank Buchman.

Thus we have arrived at the end of 1902 and find t Rev. Frank Buchman ringing door bells, making co tacts as he served the mission congregation, the Chur of the Good Shepherd, at Overbrook, Pennsylvania. H lived in the poorer district of Philadelphia and was fr quently visited by those less fortunate whom he turn not away. During this time he not only spent much tim with the 'down and outers' but he also spent much tim in the homes of the wealthy. In 1905 he began what w the first Lutheran Hospice for young men in Americ Later he founded a settlement house in Philadelphia. E perience with these young people taught Rev. Buchma "how to handle the grown-ups; especially never to lo his temper, as no one was likely to pick it up." Fro a child he learned never to laugh at other people's faul ('you are just as funny yourself'). Frank's secret of ge ting boys up early on Sunday morning was not to sco but to announce there would be pancakes on the tab at nine sharp. After that all the boys were down on tim sometimes before time.[8] This is the remark in 'The Lu theran' concerning this mission enterprise, "For wha it is worth, we remark that he was not too successful a what we Lutherans call Inner and Home missions. It wa not a workable combination in Overbrook."[9]

There occurs in the year 1908 what we may call th second crisis in the life of Frank Buchman. It was in tha year that there was a disagreement between Buchma and his six trustees (three clergy and three laity) wh controlled the hospice and settlement house. The trustee wanted the budget balanced even though this woul mean not caring for all the hungry or needy. In practica terms this meant that the trustees wanted him to reduc the rations. The response to that proposal on the pa of Rev. Buchman was no, and he 'mused ill-will agains the six persons who were dominating him in this re

t.'[10] After this incident which undoubtedly happened y in the spring of 1908, tired and run-down, he left erica and headed for the Keswick Convention which held in northern England. "Enroute I had a vision of e' in Horace's Ode, following men on a charger, al- s just behind. I could almost hear the horses' hoofs feel their breath in the back of my neck. Traveling ugh Italy and other parts of the continent I found way back to England, and so up to Keswick, where nvention was in progress, and there something hap- ed. Something for which I shall always be grateful."[11] convention was started in 1875 by Canon Hartford tersby and Robert Wilson, was held yearly as a "con- tion for Promotion of Practical Holiness." In the year when Frank Buchman arrived there were thousands nding this meeting which lasted for several days.

he something that happened to Frank Buchman hap- ed one afternoon when he wandered into a small pel in Cumberland and was converted. Think of it; had been a preacher of the Gospel, in the ministry six years, and before that he attended a Lutheran inary! How can that be? It is best if a little of the ing can be reviewed: 'a tiny village church, a tiny gregation, a special afternoon meeting. The speaker— roman! no thunder, no lightning, no cloud, no super- ural voice, but a simple straight-forward conversa- al talk to a gathering of about seventeen persons. The man spoke about the cross of Christ, of the sinner the One who had made full satisfaction for the sins of world.'[12] Here are Frank Buchman's words: "I re- mber one sensation very distinctly; it was a vibrant ling up and down the spine, as if a strong current fe had suddenly been poured into me. That followed my render, No, indeed it came at the same time. It was tantaneous."[13] It was after this realization that he he had one task to do and that was to write six ers to the six trustees asking them to forgive him. e letters were written as follows:

When I survey the wondrous Cross
On which the Prince of Glory died
My richest gain I count but loss
And pour contempt on all my pride.

Dear Friend,

have nursed ill-will against you. I am sorry. For- e me?

Yours sincerely,

Frank[14]

As a result of writing these letters and his whole in- r feeling which was radiant, he felt so good he told e people with whom he dined, which resulted in the son the family being converted. He had now learned the lue of witnessing, of which there will be fuller treat- nt in a later section. Let it suffice here to note that aring" will be an important element in this move- nt.

Later in 1908 he returned to America. At this time he was seeking a position with the Y. M. C. A. According to W. H. Clark, "one source mentions that Buchman asked John R. Mott (then in charge of student work for the Y. M. C. A.) for the hardest student secretaryship available."[15] If that is so then it is the same form he had followed six years earlier in accepting his first charge. Frank Buchman was secretary of Pennsylvania State College Y. M. C. A. from January, 1909, until 1915. It will be enough to know that while he was at Penn- sylvania State College the Y. M. C. A. grew out of pro- portion to the enrollment of the college, and while here his ability not only to raise funds but to organize cam- paigns came in handy. Many volunteer Bible classes were organized. His influence was exerted more with men than with women at this time. Every morning at 5:00 A.M. he and a group would gather for the "Morning Watch." They would read the Bible and then "Listen to God," thus was the interest in religion keenly felt. Students would cut short visits, or awake after little sleep to be in his room in the morning. He had influence not only with the stu- dents but with the faculty as well; especially after the conversion of Bill Pickle (a real life story told in nearly every Group book). There were some disagreements here at State College, but they were not as violent as at the Lutheran Hospice or at Hartford and Princeton. Frank Buchman was after key men at Pennsylvania State and he managed to win them. The opinion that W. H. Clark gives is valid here, "Pennsylvania State College was im- portant for Frank Buchman as a laboratory where he could test his results."[16]

He remained at Pennsylvania State College until 1915. Six years was long enough for Frank to stay and even his stay here wasn't confined to the campus and surrounding cities for this period. Even during these years he traveled much in the United States. It was in the year 1915 that he toured India, Korea, China, Japan with Sherwood Eddy. On this tour he lectured and had the opportunity of trying out his techniques.

Word of his activity reached Hartford Seminary, a non- sectarian theological school at Hartford, Connecticut; this Seminary had the custom of having an active evangelist on its faculty. In 1915 they were again looking for an evangelist and Frank Buchman's name was suggested and he was selected. One interesting point here concerning financial matters at Hartford: he wanted his salary on time and this caused unhealthy feeling between him and the seminary officials especially with reference to an expense account. He was engaged in 1916 and remained there until 1922. During these years he was away from Hartford on numerous occasions and for lengthy periods of time.

At Hartford Seminary Frank taught courses in evan- gelism and a course in using the Bible. He interpreted the Bible in a literal way and this is revealed by state- ments of these who knew him at Pennsylvania State and at Hartford. His premillennial views were criticized by some. The first year at Hartford he lived with the students in the dormitory and associated freely with them, but he went about his work in such a way that

much opposition was aroused. Frank would enter a room and stay so long that after numerous complaints by the students he was requested to move from the dormitory. From then on he lived at a boarding house until he resigned. Subjects which he taught were in his opinion the ones most to be emphasized, in fact he felt other subjects should not be given. Frank Buchman did make some good impressions on some of the students and with some of the faculty, especially President Mackenzie. Here, as at Pennsylvania State, he organized a voluntary prayer fellowship, however I have found nothing mentioned in the Group literature about his sojourn there; therefore it must be viewed among them as not being important. From the list of courses he wanted to teach it is evident that in the school year 1921-22 he was aware of his technique in converting people.

Just why he left Hartford isn't exactly clear to me. In Groupist literature it is stated that he made up his mind to resign as he was on a train headed for Washington, D.C. for the Disarmament Conference. It could have been due to other reasons such as: a new course he wanted to introduce in the spring semester of 1922 was not approved; it was due to long, well prepared action on his part, possibly to friction with students and faculty members, or even possibly a disagreement over his expense account. These considerations must have entered his mind, yet why at this time did he choose to leave? Remember in his second year at Hartford he had been asked to move off campus. That must have hurt him inwardly and it may possibly have been one reason why he later left.

It is significant here to remark that he associated with numerous colleges in the Northeastern portion of the United States, if we are going to treat this Twentieth Century Fellowship in the light of history. Besides being a prominent figure on many of the eastern college campuses he did work in England and in the war years he was a Y. M. C. A. representative with a flying squadron looking after war prisoners.[17] We have followed the American life of Frank Buchman to the year 1922. By the use of a telescope we have focused on those events which are associated with his life, now by the use of a microscope let us peek at some of his characteristics. What are some of the qualities of his personality that are outstanding?

His Abilities

For the finest objective portrayal of Buchman one will have to read the articles by Dr. H. P. Van Dusen. Frank Buchman has these abilities: (a) keen sense of the future (b) reliance on his own ability (c) reliance on God (d) remarkable ability for organization (e) invigorating personality.

When he was accused of being ambitious he wanted to show that he had ability, that he wanted the hardest call issued to the seminarians of his class in 1902. Then in 1908 he asked for the hardest Y. M. C. A. secretaryship available. Although there was little in particular that was outstanding in his college years he has since dem strated that he has ability and that he realizes it. Al with this opinion of his own ability there is a great liance upon God. Since 1922 he has had no fixed sal When asked where his income is he would reply "wh God guides; there He provides." While reliance on and reliance on God are contradictory, yet they m up the person of Frank Buchman. During these ye he has done things that reveal that he is a firm belie in Christ, and yet there are other times when you certain he is only demonstrating his own ego. He had a great desire to associate with persons in author Authority is a key word with him. He leads a Spi guided life to the point that if anyone questions him doesn't answer by argument but he will either speak or be indignant.

Concerning foresight he has really shown that he d possess a remarkable talent. Although there have b times when this movement, started by him, has fa short yet by his ability to see future needs he has only averted death for the movement but it has endu to become even stronger. Therefore from these sources (both associated with the movement and still most objective) W. H. Clark and Dr. H. P. Van Du mention is made that Buchmanism is something that to be met and it is the remark of the latter (Van Dus that Frank Buchman is one of the greatest men in century. Such evaluations give evidence that Fra Buchman knows human nature and he has a view forthcoming events. In the 1920's and even earlier focus was on college students which provides him tod in 1952, a nucleus of ardent followers. His attack u communism and materialism started early in the 192 and although he has never been particularly admi for his opinion of Adolph Hitler, nevertheless with view of the possible happenings of the future he taken steps to secure the future of his movement. Inc poration in England, Canada and America, together w owning land and buildings, points in some way to the le er's view of the future. Another factor that will reveal Buchman's concern for the future is his strategic planned trips. There was a reason why the first ho party was held in Central China in 1918. As will pointed out later there was a specific reason why in 1 the Oxford Group took on a new name, Moral Re-Arm ment.

As an organizer he reveals remarkable ability. Wh his men go to a meeting they are to arrive on time, h perfect manners, and everything is arranged to the fin detail. He has been known to censure severely a m who didn't have a clean shirt, shined shoes, etc. any of the house parties or assemblies which have be held in the past everything proceeds like clock-work fr advertising right down to the testimonials. Althou this movement has no organization or dues yet with the leader it would lose much of its mobility, most of force. Dr. Van Dusen claims Frank Buchman has "tenacious memory" and that may be correct, but Fra admits he cannot recall historical incidents; possibly th

ne reason why it is most difficult to check facts about early life. We will grant that he has ability, is ewd and has a skill in organization. His followers e gone into nearly every country in the world.

he personality of Dr. Buchman can be said to be erican—he is witty and possesses a sense of humor. e the classic description of him given by Harold bie is interesting. "In appearance F. B. is a young king man of middle life, tall, upright, stoutish, clean- ven, spectacled with that mien of scrupulous sham- ed and also medical cleanliness or freshness which o characteristic of the hygienic American . . . . He er droops, he never slouches. You find him in the small rs of the morning with the same quickness of eye and same athletic erectness of body which seem to bring reeze into a breakfast room. Few men so quiet and trained exhale a spirit of such contagious well be- ."[18] Although he looks like a tall, well-fed school cher you are aware when you meet him (so I am in- med) that he is no average person at all. He has been cribed by some as having a look that can detect what the trouble with a particular individual and he can e the remedy as quickly. That must be the reason y some are so attached to him. He must have the peal (with those near him) he desires for one does travel as he does unless one has easy access to money. tting people together and having a large fellowship hering is his stress. In his early years when associated h Pennsylvania State Y. M. C. A. and Hartford Theo- ical Seminary his attraction for youth was frequently t he could speak to the students on their level and could give those with whom he talked a sense of thority. When you read material written by his fol- vers you really wonder if he is human from the des- ption they give.

His Faults

After looking at the characteristics of the man you may , doesn't he have any faults? Certainly he does and my opinion they are not a few. What I would remark being one of the great faults, both in Frank Buchman d in the movement as a whole, is the intolerance toward position. He will not allow any of his followers to argue h a person to show the good of the Oxford Group. In- ad they will leave the person alone. What makes the der most unhappy is to have people oppose him. Even ugh your criticism is of a very constructive type it ll will not be adopted or even listened to. You can rcely find literature today of the magazine or even k length article that is so much given to self praise d nothing on the negative side. As a good example of s read any of the Group literature especially the ux bulletins and New World News. There is in the vement a very noticeable lack of humility. Although me people in the lower income bracket have been ght by Frank, the pressure he has exerted by and ge has been most concentrated on the wealthy. There a definite desire on the part of the leader for publicity and that is not always of the highest type (one illustration: his appearance with Mae West, August 28, 1939, Time p. 51, purely publicity). His luxurious living and traveling have brought criticism from many to which he has remarked "good food and good religion go together,"[19] and "my God of course is a millionaire." He lacks interest in anything besides a changed life, especially shows lack of appreciation of theological development. His view of history is clouded for his interpretation of the first century is certainly not that of the historical church.

From the viewpoint of his followers there is nothing wrong with this fellowship. What is so hard to reconcile about this whole movement is how critical they are of the church (and yet in their publications they claim to be working with the church). This comes directly from the personal attitude of Frank Buchman who has made such references in his speeches. Along with the critical attitude towards the church there is a very uncritical attitude towards Frank Buchman or to those under him on the part of the followers. This is certainly a clique (I haven't seen that word in any writing but it pin-points a definite fault). If you are in the group you are all right, if on the outside you are of little account to say the least.

Absolute honesty is one of the four absolutes advocated by the leader and his followers yet he frequently violates it, as do the Groups. In the attempt to make the movement popular any friendly letter will be used, any favorable comment will be long used. It has been said by someone that the lives that have been referred to as changed lives are so colored that their families would hardly know the ones who made the testimony.

There is a definite quality in the leader that tends to give the movement strong expression of perfection. This perfection is one that comes from a law motivation. You keep this and you do that and you will remake not only yourself but the world as well. Instead of having a Christ motivation you have one that stems from the law. Rather than point men to Christ the central feature is now what you can do in a most subtle manner. Instead of Christ being "the way, the truth and the Life," He according to this philosophy is but one of many ways.

From the foregoing remarks one can gather the important qualities that make the man, Frank Buchman—That he is not easy to define or analyze is evident when any student looks for material about him. Should you become acquainted first with the movement and then read about him (as I did) you will be rather mystified as to how such a person could today promote a movement so criticized or so appraised.

The Cycles of this Movement

As you read more on this subject you are baffled when you encounter terms such as: the Oxford Group, the First Century Christian Fellowship, Buchmanism, Moral Re-Armament, or as I term it, A Twentieth Century Fellowship. You may rest at ease for these terms apply to one

and same thing. By one or the other name it was known in a particular section of the world or at a particular time. This Twentieth Century Fellowship Movement can roughly fall into this cycle: (1) First Century Christian Fellowship—is the American term for the group. This was the term which was liked best by the followers in America and we can date this from 1922-1928. Even after 1928 up until 1938 it was called by that name here in America. Buchmanism was the term applied by those who opposed the Group or its leader. This name is much more appropriate than the first for it is more descriptive. The leader's ideas are first in this fellowship. (2) Oxford Group—this term was applied to a group of six that went to South Africa in 1928. The press there coined the term "Oxford Group" and it stuck. In some ways this is a very misleading name for it is not to be associated with the Oxford Movement of 1833 led by Anglican Ministers Newman and Pussey. Although many of the persons near Buchman are English yet this movement has its origin in the United States. This cycle can be dated from 1928-1938 although you will find even articles written today on this movement under the Oxford Group and then under some other heading. Whereas the word Oxford is not too accurate a term, the word group is very fitting. This is the way they get arc in smaller numbers which go to this place and that object is for a group to fan out and have a numbe other meetings and thereby form groups. This is fe the leader to be most effective in meeting the peopl their level. (3) Moral Re-Armament, 1938-presen is under this name that Frank Buchman and his lowers are now known.

(To be continued)

[1] Henry P. Van Dusen, "Apostle to the Twentieth Century," **At Monthly, July, 1934.**
[2] W. H. Clark, **The Oxford Group** (New York: Bookman Assoc Inc., 1951), p. 37.
[3] Peter Howard, **The World Rebuilt** (New York: Duell, Sloa Pearce, 1951), p. 150.
[4] Letter from Religious Editor of Call-Chronicle Newspapers February 15, 1952.
[5] G. C. Gast, **The Oxford Group Movement** (Columbus: Lut Book Concern), p. 5, quoting **Swee Charity,** March-April, 1933, p.
[6] Clark, **op. cit.,** p. 37.
[7] Ibid., p. 38.
[8] A. J. Russell, **For Sinners Only** (New York: Harpers and Brot 1932), pp. 41, 42.
[9] Gast **op. cit.,** p. 5, quoting, **The Lutheran,** January 26, 1933.
[10] Russell, **op. cit.,** p. 42.
[11] Ibid., p. 42.
[12] Ibid., p. 43.
[13] Gast, **op. cit.,** p. 6, quoting, H. Begbie, More Twice-Born Men,
[14] Russell, **op. cit., p. 44.**
[15] Clark, **op. cit.,** p. 40.
[16] Ibid., p. 45.
[17] Who's Who in America, 1938-39, (Chicago: A. N. Marquis 1938), Vol. XX, p. 440.
[18] Russell, op. cit., pp. 39, 40, quoting, H. Begbie, Life Changer
[19] B. W. Smith, "Buchman, Surgeon of Souls." **American,** Nover 1936, p. 151.

Churches Are Inadequately Insured

George C. Bubolz

"—An average of 39% of the loss was uninsured, to be borne by the parishioners."

That is what the National Fire Protection Association said in its recent report, "Churches are Burning," an exhaustive study of 300 church fires involving all types of structures belonging to various denominations.

"Increased replacement cost of recent years has rendered insufficient the coverage which was formerly ample in many instances to replace totally destroyed structures. The least that church officials can do is to reexamine their insurance coverage to protect their members from this tangible loss."

The statistics show that in over 50% of the church fire reports examined the structures were totally destroyed, so that, if the average under-insurance loss is applied, each church lost 40% of its investment because of under-insurance. About 19% of the churches had a 75% loss. This indicates that over two-thirds of the church fires considered in this report involved substantial financial loss.

The obvious conclusion is that the officers of the church in each case made no attempt to keep their fire insurance in line with the increasing value of the property. Contrary to popular belief, these structures do burn and BURN COMPLETELY.

There is evidence that an adequate fire prevention safety program could have prevented many serious fi For example, 88 of the fires were attributed to hea defects of which 50 were caused by overheated naces. All but three of the remaining 38 were caused chimneys and smoke pipes, of which 12 were defec and 11 overheated.

The National Fire Prevention Association stated the term "overheated furnace" indicates more than m careless operation, but implied improper installation a serious factor. For example, furnaces had not been stalled with adequate clearance, had not been prop insulated nor were of sufficient capacity to provide a quate heat during unusually cold weather.

"Cracked or otherwise defective chimneys, holes smoke pipes and smoke pipes passing through c bustible partitions are the most frequent offenders tend to emphasize not only the need for proper insta tion but also the importance of continual maintenance repair. Regular cleaning of chimneys is a fundame rule of fire prevention."

The runner-up cause of the fires was the misuse of e tricity. Twenty-four fires were the results of defec wiring and appliances and the remaining 8 from or short circuits. Many fires are caused by amateur wir

verloaded circuits, jumped fuses and deteriorated wiring. It was found a dangerous practice to leave organ motors running while the church was unoccupied. A complete annual organ inspection is advisable.

In spite of typically tall spires, lightning caused only 18 of the fires (some resulting from deteriorated lightning arresters) while incendiaries took their toll of 15. Smoking in the premises is gradually becoming a serious factor, ahead of the use of candles, tapers and incense by a small degree.

Fires were able to spread rapidly because of the lack of "non-fire" stopped walls and areas, the most common example of the latter being attics. Yet, the most significant factor involved in church fires was the long delay between the start of the fire and its discovery. In 41% of the cases, the fire had burned for a considerable time before it was discovered. In 32% of the cases it had burned beyond control when first noticed by passers-by. (Incidentally, passers-by reported 55% of the fires.) This points to the need for automatic fire detection equipment and automatic sprinklers. It would be well to emphasize, too, that the installation of such systems correspondingly decreases the cost of insurance.

Should church officials argue that their church is located in an area where modern fire fighting equipment is available, statistics show that 45% of the fires occurred in large cities protected by approved and highly rated public fire fighting equipment and techniques.

It would be well that officers of the church invite the local fire department to inspect the building and make recommendations for a fire prevention program. Undoubtedly, such an inspection may uncover some serious fire hazards which should be corrected.

The enclosed sheet is recommended by the National Board of Fire Underwriters for inspection of churches.

National Board of Fire Underwriters Recommended

INSPECTIONS FORM FOR CHURCHES

Date .....

Name of Church ..... City .....

Location .....

EXIT FACILITIES

1. Does every room, balcony or other space having a capacity of 100 or more have two exit doorways?.....

   If building accommodates 300 or more persons, each room, balcony or other space where such assembly occurs should have exit ways to the outside, as follows:

   (a) Not less than 2 exit ways when 600 persons or less are accommodated in such room, balcony or other space.

   (b) Not less than 3 exit ways when more than 600 but not more than 1,000 persons are accommodated.

   (c) Not less than 4 exit ways when more than 1,000 persons are accommodated.

2. Are exit ways provided in accordance with provisions of (a) (b) or (c) above?.....
3. Are exit doorways so located that no point in a floor-area, room or space served by them is more than 125 feet distant, measured along the line of travel? .....
4. Are all exits and fire stairways maintained in good, safe, usable condition and free from obstructions?.....
   .....
5. Are exit doorways marked with exit signs and lights? .....
   .....
6. Do the exit doors of rooms occupied by 50 or more persons open in the direction of exit travel to the outside?
   .....
7. Are all doors at required exits provided with panic bolts or kept unlocked during occupancy?.....

HEATING EQUIPMENT

8. Is the furnace enclosed in a separate room with fire resistive partitions, with the ceiling also similarly protected? .....
9. Is a self-closing fire door provided at the opening into the furnace room? .....
10. Are metal containers provided for storage of ashes?.....
.....
11. Are automatic means for controlling temperatures in duct systems, breaching etc. provided?.....
.....
12. If oil burner, gas fired or mechanical stoker is provided, are fully automatic safety controls installed?.....
.....
13. Is all heating equipment including chimney flues, smokepipes and hot air ducts:
    (a) In good serviceable condition and well maintained? .....
    (b) Properly insulated and separated from all combustible material by a safe distance?.....

KITCHEN

14. Is the range safely installed away from combustible material and the nearby floor protected?.....
15. Is there a hood above the range and is it vented to the outside? .....
16. Is vent pipe insulated or separated from combustible material by a safe distance?.....
17. Is fire extinguisher provided and is it in good order?.....
.....

LIGHTING AND ELECTRICAL EQUIPMENT

18. Are all fuses on lighting and small appliance circuits of not more than 15-ampere capacity?.....
19. Are all alterations of electrical installations made only by a qualified electrician? .....
20. Does all electric wiring installed within or in connection with organs comply with the appropriate provision of National Electrical Code?.....

PROTECTION

21. Are sufficient fire extinguishers provided on each floor so that not over 100 feet travel is required to reac nearest unit? .....
22. Is tag showing date of recharging attached to each extinguisher? .....
23. Is the building, particularly the steeples, spires and towers, properly equipped with a system of lightning ro protection and does it carry the Master Label of Underwriters' Laboratories, Inc.?.....
.....
24. Where automatic sprinklers or standpipe and hose are installed: Have these been thoroughly inspected withi the past year? .....

GENERAL

25. Are decorations of a combustible nature provided in any room or space used for assembly purposes, and if s have they been flameproofed? .....
26. Is the collection and disposal of trash safely handled in a manner avoiding hazardous accumulations at an point? .....
27. Are spaces beneath stairs free from accumulations of, or storage of any combustible material?.....

CALLING PASTORS

Norris Olson

The 1950 Convention of the Evangelical Lutheran Church of America requested the several pastoral conferences to give the matter of calling pastors intensive study and report to the 1952 convention. The purpose of this request, from what I have been able to gather, is to make the matter of calling pastors more satisfactory in the church body that is formed when the E. L. C. merges with other synods. Information gleaned from these several conferences should aid the Union Committee in their deliberations.

As good Lutheran Christians our first question is, What do the Scriptures say? A careful study of the New Testament reveals the absence of specific information regarding the calling of pastors. We do observe, however, that God has appointed the ministry of reconciliation. 2 Cor. 5:20, Eph. 4:11. We also learn that the Holy Spirit must call men into the holy office if it is to be a valid call." Cor. 2:11. Jesus Himself appointed the 12 apostles, who in turn appointed elders and teachers. There is no Scriptural evidence that the people selected and controlled their own pastors from the beginning. If they did elect someone to the office when a vacancy occurred during the absence of an apostle, he reserved the right to approve or disapprove. 1 Cor. 5:3-6. By 44 A.D. the presbyter-bishop office was a settled institution in Jerusalem. It was patterned after the organization of the Jewish synagogue. According to Acts 14:23, Titus 1:5; 1 Tim. 5:22, 14:16; 2 Tim. 1:16 the presbyter was appointed by the apostle from among the first converts, with or without the approval of the congregation. They were inducted into office by prayer and the laying on of hands by the apostles, or by their fellow-presbyters. We observe that the presbyters formed a corporation or a presbytery in Jerusalem, Ephesus, Philippi, and Alexandria, especially when someone was admitted and ordained into the holy office. Acts 11:30; 14:23; 15:2; 15:6; 15:23; 20:17-18; 21:18; Phil. 1:1; 1 Tim. 4:14; 1 Peter 5:1. These undoubtedly maintained a position of fraternal equality.

As the Church grew in numbers it became necessary for one presbyter to assume the leadership. This man was called bishop, or supervisor. According to Eusebius, James the brother of our Lord was the bishop of Jerusalem. He was not a monarchical bishop, but a primus inter pares. When Paul gave an account of his missionary journey, he reported, not to the congregation, but to James, and to the rest of the apostles. Acts. 21:18. The Didache composed in 95 A.D. speaks of bishops and deacons as established institutions.

I have mentioned these matters in hope that it may be clear to all of us that the three main forms of church government, the Episcopal, the Presbyterian, and the Congregational existed in the first century with the full knowledge and consent of the apostles. It would seem, therefore, that when we draw up the procedure for the calling of pastors in our new synod, that we see to it that we eliminate, as far as possible, everything that is unscriptural, and out of harmony with the ideals of the pastoral-congregational relationship which is set forth in the Word of God. This means that we must at all costs emphasize the DIVINITY OF THE CALL; that we give due consideration to lessons learned from church history; that we endeavor to set up a system which will be fair, not only to the people, but also to the man whom Almighty God has called to serve as pastor. Let us pray Almighty God that He give us wisdom and courage to formulate a system which will be an improvement upon the system, or rather, the lack of system which prevails in our own E. L. C.

When our congregations were few in number, and when our Church was divided into many synods, and the controversies were raging, most of the lay leaders knew most of the pastors in their own synod. Our present congregational system of calling pastors worked fairly well in that period. Since then we have had two mergers, one in 1890, and another in 1917. Furthermore, the E. L. C. has grown so large that it has become difficult for pastors to be known all over the Church. If a pastor is anxious to secure a better call, he must somehow get his name before the public, much in the same manner as a candidate for a political office. They are most successful who have outstanding ability in pushing themselves forward, or have good publicity agents, or have good friends in influential positions, or who are the sons of outstanding leaders in the Church. Naturally there will be those who resent these statements. A Seminary student once asked, "Since it is God who calls pastors, how is it that the sons of the first families of our synod get the best calls?" This student was soon dismissed from the seminary for daring to ask such a question. Our Norwegian Church Fathers taught us to bide our time, do well wherever God has placed us, and, if God wants to give us a place of greater responsibility, He knows where we live, and will see to it that we get that place. This is the way it ought to be. On the other hand, the American way seems to be, if you want a better call, go out and get it. Unless you help yourself, nobody else will help you.

Our present system of calling pastors is based on the assumption that God makes His will known through the vote of the majority of the members of a congregation. If the congregation is led properly, i.e., if a man of God insists on praying earnestly for the guidance of the Holy Spirit, and persists in so doing, and is able to convince the congregation that it is God who rules His Church,

and is Lord of the Church, this is possible even in this present day and age.

But we also know that since our congregations are made up of human beings accustomed to corporation meetings, political conventions, and school meetings, skilful leaders are usually able to get their way. That similar tactics and maneuverings are also used in congregational meetings is well known. Not even our synod meetings are free from such politics.

Quite a number will say, Is there really a need for a change? Why not leave well enough alone? After all, we live in America, where we have a democratic form of government, and you cannot change matters anyway. Such arguments usually come from those who fare best under our present system, and from those who are not particularly concerned even if some of their brother pastors do not fare so very well. Such a laissez faire policy is unworthy of a Church that prides herself on adherence to Bible teachings, which believes that, if one member of the Body of Christ suffers, all suffer. Surely if we are brothers in the Lord we must endeavor as far as possible to do right by all the clergy and by all the congregations. We have made considerable progress in the field of home missions because we dared to make some drastic changes in our home mission policy. I dare say that we will be able to lift the "morale" of the average pastor struggling away in some remote parish under difficult conditions if we dare to do what is right by him. The efficiency of many a pastor would be greatly increased if the Church as a whole showed that she really cared for him. The Church would profit in the long run.

I shall approach our subject from three angles.

1. Just what are the most glaring defects of our present system, or lack of system?
2. Just what can be done about it?
3. What difficulties will have to be overcome?

The defects:

A. It is exceedingly difficult for men who begin or who continue to do most of their work in the periphery of the Church to secure a change of pastorate. These men are not known to the call committees of our congregations.

B. The larger parishes and those paying the larger salaries tend to fall into the hands of pastors whose names are continually before the public, or who are closely related by ties of blood to men able to secure the call for them. Nepotism was one of the outstanding evils of the mediaeval Church. It is not unknown among us. Granted that the men who secure the better calls are, on the whole, the best qualified, there are also many exceptions, and enough of these to warrant giving this matter much study, and to eliminate them as much as possible.

C. There is a clash between the ideals taught at our Seminary by Old World theologians on the one hand, and the rough and tumble aggregration of individual which make up some of our congregations. In callin a pastor the bargaining spirit of the horse-trader i frequently more in evidence than the spirit of Jesu Christ. Many a pastor has been deeply disappointe when he learned that the congregation he was calle to serve did not measure up to the ideals pictured b the Seminary professors.

D. The tendency on the part of our membership to re gard the pastor as their "hired man." Some even g so far as to try to dictate to their pastor in matter which are decided by the Word of God alone.

E. Our manner of calling pastors cannot succeed a well in the city as in the country. Contrasts in wealt and education are extreme, and the wealthier church es will secure the services of pastors with greate ability, while those in the more needy parts of th city will have to be satisfied with whoever is willin to serve them, even though to be successful the may need a pastor with greater ability, and wit much more of the grace of God.

F. The Congregational Church has experienced tha when a local congregation has been left without pastor for a considerable length of time, they wi call someone who is available regardless of his de nominational affiliation. Time and again it has hap pened that a Congregational pulpit has been fille by a Presbyterian, a Methodist, or a Baptist. Th ultimate result is that this congregation leaves th Congregational Fellowship, or hears sermons whic are not according to the spirit of Congregationalism We may, or may not have had any such experienc but it is conceivable that small congregations i North Dakota, Montana, or other sparsely settle regions will call a non-Lutheran pastor when the have tried in vain to call a Lutheran.

II. Just what can be done about it?

For centuries our Lutheran Church has had bishops Until the last three centuries no other form of church government was in common use anywhere among us Due to the prejudice of our early settlers against bishop and other government officials of Norway, we have con sistently refused to call the superintendent or presiden of our districts the name which they ought to bear, namel bishop, even though the work they do is for all practica purposes the same as that of a bishop. Personally I be lieve that our district presidents should be called bishops

We should be extremely careful in selecting our bish ops. We might devise better machinery for nominatin candidates for this office, we should check and doubl check, and above all, pray much more about it, than w have done in the past. Provision might well be made fo the transfer of a bishop to some other pastoral work i case he proves to lack the qualifications necessary t discharge the duties of the office.

Our bishops should be men who are the pastors of pastors. They should stand behind the pastor and back him to the limit when he faces an unreasonable or recalcitrant congregation. They should be sympathetic, adept at giving praise where praise is forthcoming and needed, and constructive criticism where this is needed.

The men who hold this office should know how to speak the language of the man on the street, and be able readily and quickly to gain their confidence. Our bishops should be men to whom our people will instinctively turn when they have to call a pastor, or when they face a critical problem which the local pastor is unable to solve.

The calling of pastors should be under the direct supervision and control of our bishops. They, in turn, must protect pastor and congregation alike. When a pastor resigns, he should notify the bishop at once. Arrangements for temporary services should be made under the direction of the bishop at once, so that the congregation be not without services.

The bishop should protect the congregation by advising against the calling of someone who is obviously not suited, and should even have the right to prevent such a person from being installed. He should guide the call committee and the congregation in the selection of a candidate, talking over with them the needs of their parish at that point in their development. On the basis of his knowledge of the men who are available, he should suggest ONE candidate, and ONLY ONE!

If he will do this he will protect the pastor who is a candidate, for the congregation should not vote on one or more candidates competing for the office of pastor. They may interview one man, have him preach if they must, but determine on the basis of such a conference if he be the man whom they want to call as their pastor. If they feel they cannot call him after prayerfully considering the matter, they are free to consider another candidate and to ask the bishop to recommend someone else. Thus, the pastor is protected, because he does not find himself in competition with two or more candidates.

There must necessarily be an avenue of freedom, not only for the pastor who is a candidate for a call, but also for the congregation. If we have consecrated, fair-minded, prudent divines occupying the position of bishop, due regard and due consideration will be given to both parties. The bishop will function as an advisor for pastor and congregation alike, protecting each from undue pressure and unspiritual influence. Guiding a pastor into particular field will necessarily be done on the basis of that pastor's previous experience, and capacity, as well as of his knowledge of the requirements of the congregation that is doing the calling. Great care should be taken so as not to force a man on a congregation against their wishes.

One Lutheran Synod goes so far as to use disciplinary measures against a pastor who deliberately ignores the bishop, either when he leaves a pastorate, or when he accepts a call into a parish in his district or diocese. This same Lutheran Synod bishop also disciplines a congregation which does not consult him when they call. Such congregations will have to wait and wait before he steps in to help them straighten out their difficulties. Usually such congregaions are the first to ask for his services when the pastor whom they called against the advice of the bishop proves to be wholly unsuited for the position.

Our synod has suffered a great deal from well-meaning and well intentioned men and women, from laymen and from clergymen, who have been ready to give advice to a congregation that is about to call a pastor. Pastors, impatient to move, have also been guilty in too many instances of courting favor with prominent laymen in a congregation in hopes of getting said call. Where this is done, it can hardly be said that things are done "decently and in order." Why not give the bishops whom we elect to office the chance to work things out without interference?

III. What difficulties will have to be overcome?

We will have to overcome the fear on the part of a great many people that we are trying to set up a Lutheran Hierarchical system comparable to the papal, and that we will eventually go back to Rome. This sounds preposterous, but we have many gullible people in our E.L.C. and some of them have a college education.

Then there is the fear that such a system will deprive the local congregation of her sovereign rights. No man, likely to be chosen bishop of any of our districts would dare try this, for he would only get himself into trouble. The other side should be pointed out, that many a congregation would be spared much grief if they would follow the advice of their bishop.

Provision should be made for a system of ecclesiastical courts before which pastors and congregations alike who feel that they have received unfair treatment might air their grievances, and wherever possible have these differences or grieves adjusted. Such a court on a district level might consist of, say three pastors and three laymen. In case either party is dissatisfied with the decision, the matter could be referred to the Church Council for final settlement. If even this proved to be unsatisfactory the Synodical Meeting would have to give the final verdict.

A LTERNATIVE

The plan of electing bishops, and of using them effectively, i.e., giving them more authority, will, I firmly believe, greatly relieve the tensions found in the life of the average clergyman in the Evangelical Lutheran Church of America. Should this proposition be poo-pooed by the clergy in the upper income brackets, I would suggest that the rest of the clergy proceed to organize after the fashion of labor unions, and teachers' unions. The economic conditions under which some of our pastors are obliged to labor are unjustifiable and certainly unChristian. Let us back up these men by an organization which will at least achieve some measure of justice from a Church which sometimes forgets the meaning of this word.

A Parable of Checkers

Oliver Everette

In the clouds there appeared a vision of checkers. Nine graybeards over nine boards were playing, each on his own board, occasionally pausing long enough to reach across to a neighbor elder and exchange a few checkers.

A bell in the center of the room of clouds interrupted their solitary games. As the checker-vender threw its annual jackpot, the elders huddled in a semi-circle evaluating the new checkers. "This one looks liberal." "This one looks lively; lively is a good quality when coupled with obedience."

After the division, it was observed that several of the elders departed shaking their heads and muttering something about being "short-changed." The checkers, however, in soft voices were singing, "Checker boards, here we come." I noted that one small checker was not singing though his face shone like the face of a martyr; prying my way in between his thoughts, I heard a small voice saying, "I was shanghaied." Another small voice was saying, "I was drafted." "Drafted by whom?" queried another thought. "Shhh," said another, "If you press the truth too far it becomes blasphemy."

For a while it looked as though the players would have too many checkers. A conference was called.—I noticed that there seemed to be several other hoary elders who exercised a loose control over the players. I had noted these phantoms flitting from board to board and occasionally moving a checker on their own, though they didn't interrupt the solitary players.—But to continue with the conference: Out of the silence and the smoke a momentous decision arose like a phantom-resolution that suddenly became rigid like a concrete statue; a governor was clamped on the checker vender, "No, more checkers." Over the checker machine the wind which had been gentle, began to whine and whip; the dove passed over carrying a withered leaf. A perceptible shiver seemed to go through the conference. A compromise bulletin read: "Annual out-put—25 checkers."

With mutual pleasantries each player hurried back to his private board. I observed that the shapes of these boards were not identical. Some were fairly square, some seemed oblong, some seemed to fade out as though they had no boundaries at all; very often a checker and a square seemed to be sitting off in a dim distance. But then visions are supposedly mystical, and checker boards must conform to the general vision. I noticed, however, that these solitary checkers were seldom used in the game; they seemed fixed points beyond a curtain. A thought twitted me: Were these fixed points the graybeards of another system whose checkers were invisible by distance? And, are these nearer checkers suns in a minute system, something like the arrangement of the atom?

I reach for my telescopic glass that lay in a field of diamonds. I observed closely the farthest checker; I sensed movements but the bodies of the movements were indefinable shadows. Perhaps that which was closer would yield more definite outlines. As I watched a nearer checker, it seemed I saw shadowy checkers of infinitesimal dimensions, which seemed to revolve around the checker proper. There were gradations of shadow and light in the minute checkers, and, behold, there was no checker board arrangement! It seemed, however, that an arrangement of more prominent checkerettes revolved a little closer to the major checker than did their brothers.

As I watched a gigantic gray hand removed the central checker. This was followed by a great agitation among the lesser checkers. These bumped and collided, at times rushing wildly into the vacuum at the center; then, as if by mutual repulsion, they rushed outward. Some seemed to rush off in a wobbly direction; some seemed to slow and fall to the outer edges of the general confusion, agitated only as some flying cluster of the others swirled near them. It appeared as though the remnants of a system were trying to create a center. Suddenly the gray hand reappeared within a new master-checker, and the whirl of the minute checkers was resumed like the dancing around a maypole.

As I shifted my glass from checker to checker, I noticed that the process was repeated with variations. Sometimes the absence of the main checker was much longer, and in some cases the satellites after their initial confusion reformed in clusters revolving around a secondary center as the clusters in turn revolved around a new great checker. At other times, one cluster seemed to rush antagonistically against the great checker in the system. It was then I noticed that the wind was striving to disperse the rebellious clusters.

I shifted my gaze from the minute to the general. I was shocked to observe that some of the shapes of the general boards were changed. In fact, one of them had divided into two. I had not expected the boards to operate on the principle of the amoeba. I also noted that all of the boards had more checker-playing space; there were more squares. In some places where there had been one square there were now three and four; and sometimes the squares seemed to overlap each other. In other places where there had been long intervals between the squares, new squares had largely bridged the gaps. The greying elders seemed to be playing with more agitation on the individual boards; the checkers seemed infected like the jumping-bean and eluded the down-pressing thumbs of the players. And behold, there were too many squares and not enough checkers.

I noted also that there were other serious players who

had no fixed boards, who kept running from checker board to checker board, placing or removing checkers, and this sometimes to the dismay of the regular players. I noticed also that there was a difference at the checker vender. The players did not wait for the bell that announced the annual jackpot, but often they went alone to tamper with the machine in the hopes of checkers.

There was great jostling at the vender as the ringing of the bell was anticipated, and lo, the limit had been removed on the annual out-put. I noted also that not only did the regular players pocket checkers; in fact, there were even clusters of the minute checkers slipping in and out among the elders in search of a choice master checker. I perceived also that some of the checkers seemed to be rolling away both from the fingers of the players and the revolutions of the minutiae.

A moment later as I watched the game resume at the individual boards, I noticed that some of the checkers were unduly agitated; some jumped with no visible volition; in fact some jumped right off the boards, a few of whom took their satellites with them. It was at this point that the vision ended wih the wind howling out of a desert and with fingers of light writing across an overcast sky: *"The wind bloweth where it listeth."*

Correspondence

Common Confession

Sir:

The Common Confession business robs me of some sleep and inner peace. Last night the thought came to me: the only man who can do something in this matter and has the nerve to do it is Dr. Dell. So you understand why I write these lines.

I am no synod-minded man. I do not fight for the ALC and against Missouri or any other synod, but I fight for pure Lutheranism. I am not interested in part II of the Common Confession. Is it meant as an addition to our Lutheran Confessions which every Lutheran pastor in the U. S. A. must subscribe to in the future? I am interested only in the two main points which separated us from Missouri, and which are still a stumblingblock—more or less—in the rest of the synods: conversion and predestination.

Conversion: the old strict Lutherans against Melanchthonians. I don't think that Missouri really had much reason to doubt the orthodoxy of the ALC, only a few individual pastors of German descent excepted. The "famous" Fritschel statement of Selbst-Entscheidung has been officially disavowed by the Iowa Synod long ago.

Predestination: Missouri calls it Gnadenwahl. That one word tells the whole story. Calvin lets the sovereign will of God decide the eternal fate of the individual. Missouri says: No, that is heresy—it is the grace of God. Doctor, we common mortals take you for a theologian. Please define accurately the difference between the sovereign will of God and the grace of God. It was, indeed, no slander when the theologians in Germany called Missourians Cryptocalvinists! Do you remember that in the last decade of the last century when Piper wrote against our synodical fathers, he always operated with Romans 9 just as the Calvinists do to this day? I have heard people in . . . . state what their Missouri pastor had preached to them. No, I did not argue with them; I simply listened. It sounded Calvinistic, not Lutheran.

Now our men got together with the Missourians to work out a Common Confession. And Missouri was victorious!! The definition of election (IV) contains truths which no Christian denies, but Doctor, that is not the Lutheran doctrine of predestination (Art. XI)! The Missourians knew what they wanted, and on what they had to insist in order to be acceptable to their co-heretics. They sacrificed the Biblical-Lutheran truth to the Missourian heresy! And our men yielded . . . .

Doctor, thunder your "Quos ego!"

Fraternally yours,

(Name withheld)

(Thanks for the compliment, but I am afraid my thunderer is a little out of whack. But if anyone else wants to do a little thundering, I'll stand by and see that they have a fair chance. Ed.)

—O—

Sir:

In the April issue of the Lutheran Outlook you gave considerable space to a letter from one Alfred Fremder of Mankato, Minn. Likewise in a previous issue you gave space to a letter from one J. A. Preus, Jr. Both these men are members of the Norwegian Synod of the Synodical Conference.

You are very generous with your space in your valuable paper, especially to these gentlemen. I am sure if you would wish to express your views in their official paper, the Lutheran Sentinel, you would hardly be granted that much space, and it might suffer badly under some official or self-appointed censor. The said Rev. Preus was a member of the Evangelical Lutheran Church for a short time, serving one of its congregations for about two years following his graduation from Luther Seminary in St. Paul. Somehow after serving for only two years, he became so filled with Lutheran "Scriptural" theology that he could start censuring many of his honored professors and the whole ELC.

It is very doubtful if this little Norwegian Synod of some 10,000 souls would let Martin Luther become a member of one of its congregations should he return to this erring world. To them the Bible apparently has become a sort of fetish, forgetting the fact that it is meant to convey to men the Christ who is the Gospel of love and brotherly kindness.

Another matter that strikes me as funny: after once apparently completing the Common Confession, why must the ALC make additions to it to appease the Lutheran Church-Missouri Synod? Pray tell me, good editor, will the day of writing theses ever cease? Who reads these when they are

prepared and signed? Do the pastors preach these theses? Is it not enough that we accept the Bible as the Word of God, and the unaltered Augsburg Confession and Luther's Small Catechism as correct exhibitions of the truth revealed in the Word?

Another thing—if these men who are preparing these theses were individually locked up in a room for a month or two, given substantial bodily food and provided only with a Bible, a pad of paper and a pencil or two, would they be big enough to come out with a new thesis? I doubt it. No, unless they could carry with them a bundle of old theses written during the past seventy-five years, and a couple or more musty volumes of the old theologians of the 16th and 17th centuries, I don't think there would be any thesis writing. Why not make a try at something like that?

We need no more thesis writing according to my humble judgment, and as far as forthcoming mergers go, we might as well forget about them. What more do we need than the National Lutheran Council? If we expand that and make a "Federation" out of it, let the NLC take over all our Foreign Missions, we will have a most suitable organization for a long time to come. With the forthcoming Common Hymnal and Service Book, with a growing respect between us on the Home Mission front, we have church union a plenty for this generation. Thanks for a well edited paper.

(Name withheld)

News of the Churches

Communist Organ Modifies Attack on Junge Gemeinde

BERLIN—In a surprise move, Junge Welt, official organ of the East German Communist youth movement, said that "some local units" of the Junge Gemeinde, Evangelical youth organization, are "exclusively religious in character and do not engage in agitation or espionage."

This modification in the paper's attitude was attributed here to "orders from above." Several Communist leaders reportedly have criticized the bitter campaign waged against the Protestant youth organization.

Walter Ulbricht, East German Youth Affairs Minister, is said to have opposed the tactics used against the Junge Gemeinde and warned Communist leaders against making "exaggerated" charges.

Church spokesmen here said they had learned that Premier Otto Grotewohl had admitted to a group of "progressive" Evangelical clergymen that the expulsion of students from schools for refusing to renounce the Junge Gemeinde was "too drastic" a step.

Observers here speculated that world resentment against the anti-Church drive may have induced Communist leaders to soft-pedal these attacks.

In this connection, Church Affairs Minister Otto Nuscke recently told National Front leaders that "we have the obligation of always considering what the long-range effect of our actions will be."

East German Regime Signs Peace Pact with Church

BERLIN—East Germany's Communist rulers signed a peace pact with Evangelical Church officials here and agreed to end their fight against the Church.

The agreement was announced jointly by Premier Otto Grotewohl and Bishop Otto Dibelius of Berlin, head of the Evangelical Church in Germany.

Its provisions amounted to a sweeping reversal of the government's hostile position toward the Evangelical Church. Roman Catholic leaders welcomed the announcement and expressed the hope that they soon would be assured of similar relief.

The Church-State pact came within a few hours of an announcement that the Soviet Zone Politburo was cutting back on the communization of East Germany.

Both the civil reforms and the agreement to end religious persecution came with startling suddenness.

They were interpreted in Western quarters as moves to make East Germany a more attractive candidate for unification with West Germany and to reduce the discontent of the Soviet Zone population.

Western observers felt that the new policies undoubtedly originated in Moscow and were expected to provide a boost for the current Soviet peace offensive.

The Church-State pact was announced in a joint communique issued after a conference of Church and government representatives.

The regime agreed to take no further steps against the Junge Gemeinde, Evangelical youth organization that has been the Communists' prime target.

It promised also to reduce "unjust" sentences meted out to convicted pastors, to readmit all pupils expelled from schools because of their Junge Gemeinde membership and to return confiscated Church property.

The communique said that Church representatives promised to "renounce unconstitutional interference with and influence upon (East Germany's) economic and political life."

The pact also provided that:

All state subsidies to the Church—traditional in Germany—will be paid promptly.

The order requiring all church gatherings to be registered in advance with local police, thus making them liable to a ban, will be "reviewed and adjusted."

The education ministry will work out regulations to restore religious classes in schools. Such classes were halted Jan. 1.

Teachers dismissed because of Junge Gemeinde activity will have their cases reviewed by the ministry.

Disputed questions concerning the Junge Gemeinde will be settled by the government's office for youth questions in cooperation with representatives of the Church, Junge Gemeinde and the Free German (Communist) Youth.

The pact provided that all seized Church property would be returned except Mansfeld Castle, near Eisleben, Saxony, which will remain a worker's recreation center. Until its seizure last April, the Castle housed a deacons training center run by the

utheran Church of the Province of axony.

After the agreement had been an-ounced, Bishop Dibelius reportedly mmented:

"Naturally, we must await further evelopments, but it would be unfair nd unsuitable to doubt Premier Grote-ohl's promises, seriousness and re-ability."

The conference was attended by veral prominent East German church aders and highly placed members of e Communist regime.

Premier Grotewohl had extended the nference invitation after such a eeting had been proposed by a con-rence of East German Evangelical hurches here.

Among the civil reforms ordered by e Politburo was one that might aid me of the scores of East German astors who have been jailed.

This was a general amnesty recom-ended for prisoners serving one to ree years for crimes against the tate economy. Some of the imprisoned astors have been sentenced for eco-mic crimes.

Other civil reforms included meas-res to aid private enterprise, ease avel restrictions between East and Vest, return confiscated property to efugees who return, revise the ra-oning system and lighten the farmers' urden of crop quotas.

Professional Play Given at Westminster Abbey

LONDON—For the first time in its 700-year history, a professional play was performed in Westminster Abbey here, scene of the recent coronation of Queen Elizabeth II.

Huge crowds queued up to buy the 1,600 seats installed in the abbey for the crowning of the sovereign.

The play, "Out of the Whirlwind," was staged on the platform used by the queen for the crowning ceremony. Proceeds will go towards the Abbey's $2,800,000 restoration fund.

—O—

Evangelical Pastoral Letter Asks Thanksgiving

BERLIN—A pastoral letter signed by Bishop Otto Dibelius of Berlin called upon all Evangelical churches in Germany to join in thanksgiving for the East German government's announced intention to halt its fight against the Church.

The Council of the Evangelical Church in Germany, which Bishop Dibelius heads, issued the pastoral. It ordered that it be read "from all Evangelical pulpits in the East and West."

"In this hour it would not be appropriate to discuss the reasons which led to such a change," the pastoral said, "nor should we see only what is still unachieved. A bitterly hard time lies behind the churches in the Soviet Zone. Much distress still exists, but essentially things have changed."

The pastoral stressed that relaxations were effected or promised without the imposition of any conditions on the Church.

"We cannot but see in this development," it said, "the granting of many prayers which rose from the parishes."

The pastoral particularly paid tribute to the Evangelical youth organization, Junge Gemeinde, which it said, "courageously stood its ground and bore brave witness before the whole world." The Junge Gemeinde had been a special target in the Communist anti-Church campaign.

Gratitude also was expressed to the parishes in West Germany "which helped the Eastern Churches carry their burden through intercession and sacrifices."

The pastoral appeal to these parishes not to forget "your imprisoned brothers and sisters" and not to become tired of interceding for them.

"Germany's reunification in freedom and genuine peace is still remote," it said, "but we hope that God brings us close to this aim, step by step."

Meanwhile, it was reported from several East German districts that students expelled from high schools because they refused to renounce the Junge Gemeinde had received letters and even telegrams inviting them to return to their classes.

It also was learned that Junge Welt,

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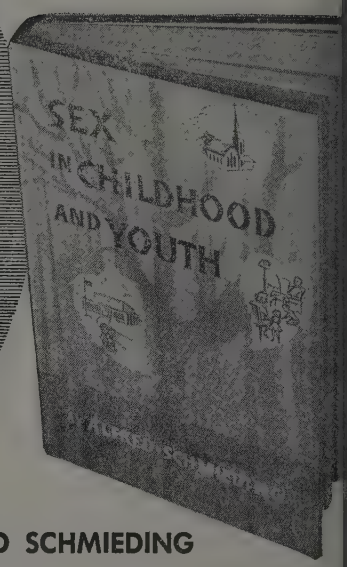
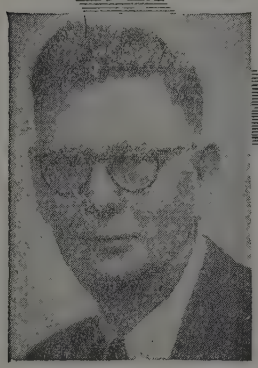


By ALFRED SCHMIEDING



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n of the Freie Deutsche Jugend, munist youth group, had received rs to halt its planned distribution 00,000 copies of a pamphlet "Unking Junge Gemeinde's Espionage vities."

the same time, it was disclosed Premier Otto Grotewohl had ord the Freie Deutsche Jugend to e pressuring students to join the nization and to make membership , in the future, "absolutely volun-"

r the first time in many months, German clergymen were granted el permits for church meetings in West Germany.

—O—

heran Church Members l 67,712,184

ENEVA—There are "at the very " 67,712,184 baptized Lutheran ch members in the world, accordto statistics released by Lutheran ld Federation headquarters here.

r. Carl E. Lund-Quist, executive etary, said the figure covers more 100 Churches and mission groups early 100 countries and is based on most up-to-date data available at time.

e stressed that the total does not ude any estimate of the Lutheran ulation in countries where no anized Lutheran Church exists, the mbership of many small Lutheran gregations in such countries as Mexand Belgium, or of German and ndinavian Lutheran churches in eral other countries.

In the basis of these statistics, Dr. d-Quist said, it is estimated that herans comprise nearly three per of the world's population, just er 10 per cent of the world's Chris population, and about one-third world Protestantism.

f the over-all total, 46,372,801 are mbers of the 52 Church bodies in 26 ntries affiliated with the L.W.F.; 9,744 comprise groups in close king contact with the federation; 4,529 belong to other Lutheran urches and groups, and 15,205,110 members of Union Churches in many (not affiliated with the L. .).

ore than half of the total are conrated in Germany where 10 mem Churches of the United Evangical Lutheran Church in Germany e a combined membership of 18,271, the 11 German Union Churches e 15,205,110, and six other groups e 2,753,000—making 36,229,950 in rtin Luther's homeland.

Sweden is credited with 6,580,000 Lutherans; the United States and Canada with 6,560,358; Denmark 4,156,500; Finland 3,996,442, and Norway 3,036,844.

—O—

LWR to Distribute 6 Million Pounds of Powdered Milk

New York —(NLC)— Lutheran World Relief, the material aid agency of the National Lutheran Council, will distribute nearly six million pounds of powdered milk to needy people throughout the world, it was announced at a meeting of the agency's board of directors here.

The LWR is to receive the powdered milk from the Government surplus stocks as its share of a total of 90 million pounds of powdered milk released by the Commodity Credit Corporation in Washington, D.C.

The milk, accumulated by the CCC over a period of years in the Government's price support program, was made available to voluntary foreign relief agencies by act of Congress.

LWR will receive an allocation of 5,535,000 pounds for distribution in Germany, Yugoslavia, Austria, France and the Zone of Trieste, Bernard A. Confer, administrative secretary of the agency, told the board of directors.

He added that LWR expects an additional allocation over and above the 5,535,000 pounds for distribution to Arab refugees in the Holy Land. With the additional allocation, Mr. Confer said, the total may exceed 6 million pounds.

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The LWR board of directors, meeting under chairmanship of Dr. Franklin Clark Fry, president of the agency, anticipated about $137,000 in expenses for shipping of the powdered milk and for its distribution to needy abroad.

However, Mr. Confer explained, of these expenses about $90,000 may be reimbursed by the Government, under the agreement on reimbursing of ocean freight costs for voluntary agency relief shipments overseas.

—O—

Koreans Received 100,000 Pounds of Used Clothing From LWR in May

New York —(NLC)— Refugees in Korea received the largest shipment of relief goods sent abroad in May by Lutheran World Relief, the material aid agency of the National Lutheran Council.

The shipment, it was announced here, consisted of 1,085 bales of used clothing, weighing 102,400 pounds and valued at $96,975.

Another shipment of 240 bales of used clothing, valued at $20,664 went to Yugoslavia. Germany received 25,542 pounds of LWR gifts, including used clothing and bedding, nurses' uniforms, used shoes, three cases of Kiddie Kits, and a case of used toys. Arab refugees in Jordan received 80,000 pounds of food, mostly wheat, valued at $3,400.

The total of LWR relief good shipments in May reached 230,286 pounds, valued at $145,294.

—O—

Lutherans to Study Union Proposal

MINNEAPOLIS, Minn.—The Lutheran Free Church, at its 57th annual conference here, voted to recommend for study by members a proposal for possible participation of the denomination in a projected merger with three other Lutheran bodies.

The proposal is that in the merged Church the congregations now making up the Lutheran Free Church would be constituted as a "non-geographical conference."

Other bodies engaged in the merger negotiations are the American Lutheran Church, the Evangelical Lutheran Church and the United Evangelical Lutheran Church.

The proposal of the Lutheran Free Church representatives on the joint union committee of the four bodies would permit the denomination to give support to its present two schools and to continue its own home missions work. Each congregation would continue to be sovereign.

In most other areas of general church activity, however, such as foreign missions, parish education, charities, brotherhoods, publications and pensions, the present activities of the Lutheran Free Church "would be completely integrated with those of the merged Church, on an equitable and mutually agreed basis."

As precedent for a "non-geographical conference," the LFC union subcommittee cited the English district of the Lutheran Church-Missouri Synod and the Midwest Synod of the United Lutheran Church in America, which are non-geographical units, and also the functioning of certain orders within the Roman Catholic Church.

The sub-committee declared that Lutheran churches seeking union "must lay continuing emphasis upon the wise combination of unity in teaching with liberty in forms of organization and service."

"We believe that the application of this principle of 'liberty in unity' to the Lutheran merger now being considered can make a worthy contribution toward this goal," it stated, "and bring us one step farther on the way toward a practical unification of all the Lutheran Churches in America."

—O—

Lutheran Group Defers Action on Endorsing RSV

MINNEAPOLIS, Minn.—Delegates to the annual conference of the Lutheran Free Church here decided they were not ready to recommend use of the new Revised Standard Version of the Bible to the denomination's members.

A. B. Batalden, manager of the Messenger Press, Minneapolis, publi tion house of the denomination, h proposed that the conference go on re ord as approving the RSV Bible a recommending its use in the denomin tion's congregations.

Then, the Rev. C. J. Carlsen, Mi neapolis, raised the question wheth the denomination had ever approv the use of any translation and w told it had not.

Dr. John Stensvaag, professor Augsburg Seminary, Minneapolis, w said he was "all in favor" of the RS translation, urged that those oppos to the translation "should get a chan to get their guns ready."

At his suggestion, a substitute pr posal which would "encourage use the RSV version among the people our Church" was referred for stu to the denomination's board of admi istration and for report to next yea annual conference.

—O—

Augustana Lutherans Approve Special Missions Appeal

Chicago—A special appeal to rai two million dollars next year for th expansion of missions at home an abroad was approved by the 94th a nual synod of the Augustana Luth eran Church here.

The Executive Council of the Churc had recommended a campaign for million dollars. The goal was double at the suggestion of E. F. MacMille a lay delegate from St. Paul, Minn who insisted that a strong mission program is the only answer to th crisis confronting the world today.

The missions campaign will be part of an integrated appeal, begin ning in 1954 and ending in 1960, de signed to strengthen and expand va ious phases of the Church's work.

A campaign for social missions wa voted by the delegates for 1957 and similar appeal for educational mission in 1960. The latter year will mark th 100th anniversary of the Augustan Lutheran Church.

Dr. Emeroy Johnson, Church sta tistician, reported that the Augustan Church has 485,165 members, an in crease of 14,314 over the previous yea

The synod adopted a resolution cal ing on Congress to authorize a religi ous census in 1956, and urging loca congregations to get behind the move ment.

It also voted to hold biennial con ventions instead of annual meeting in the future.

Since this action involves a chang

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n the Church's constitution it must be atified by next year's synod to be- ome effective.

—O—

Lutheran Free Church Elects Stewardship Director

MINNEAPOLIS, Minn.—The Luth- ran Free Church has elected its first full-time director of stewardship.

Named to the office for a three- year term at the denomination's annual conference here was the Rev. Forrest T. Monson, Grand Forks, N.D., pastor.

Mr. Monson also was elected secre- tary of the denomination.

Elected vice-president was Dr. John Stensvaag, professor at Augsburg Sem- inary, Minneapolis. The term of Dr. T. O. Burntvedt, Minneapolis, presi- dent, was not up.

—O—

Former Missionary Cautions on Recognition of Chinese Communists

MINNEAPOLIS, Minn.—America should recognize the Chinese Com- munist regime only if it "proves by deeds" that it has no further aggres- sive intentions, a missionary who lived 35 years in China told delegates to the annual conference of the Lutheran Free Church here.

Dr. Ralph Mortensen, who spent three years and eight months under Communist rule, including two years under arrest, said he "wouldn't be a bit surprised" if after a truce is reached in Korea China uses its troops in Indo- china, Thailand and Malaya.

The Chinese Communists are "very clever" at covering up their real in- tent, he said.

If the Chinese Communists really are sincere in wanting peace, they can prove it by withdrawing their troops now in Indochina and other areas of southeast Asia, he added.

The former missionary said he be- lieves there is so much resentment at the Red regime that it may collapse from within.

Dr. Mortensen, who served in China as representative of the American Bible Society for 10 years and previously as a missionary of the Lutheran Free Church, said he believes the Chris- tian Church is planted in China to stay and will not be uprooted, although it may have to go underground.

Work of the Bible society in distrib- uting the Scriptures is being carried on by the Chinese, he reported.

Lutheran Group Approves Ban on Folk Dancing

MINNEAPOLIS, Minn.—Delegates to the annual conference of the Lutheran Free Church approved a decision by the administration of Augsburg Col- lege, Minneapolis, not to permit folk dancing as a part of the College's rec- reational program.

The college is supported by the Church and has always forbidden social dancing.

Dr. Bernhard M. Christensen, Augs- burg president, told the conference that the decision whether to permit certain forms of folk games or folk dances was made "in the presence of considerable difference of opinion among both faculty and students."

In debate on the question, most dele- gates who spoke said they feared that folk dancing might be a first step toward social dancing, long opposed as not suitable in church-supported schools.

—O—

Lutherans Hear Emphasis on Spiritual Unity

CHICAGO—Spiritual unity rather than organic union is the primary re- quisite for continued success in ecumen- ical relations and inter-church coopera- tion, according to Dr. P. O. Bersell, president emeritus of the Augustana Lutheran Church.

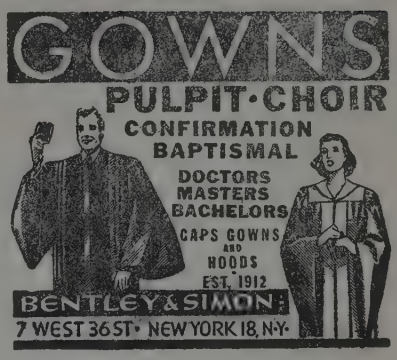
"We cannot advance before we have met each other at a deeper level and learned to seek unity at the only place where it can be found—in a deeper understanding of the gospel of God in Christ," he said in a major address to the 94th annual synod of the Church here.

Dr. Bersell was president of the Augustana Church from 1935 to 1951; during which time he led the denomi- nation into charter membership in the World Council of Churches and the Na- tional Council of Churches.

He asserted that many "professed friends and eager protagonists of Chris- tian unity" have done the cause "a great disservice" by championing im- mediate or speedy mergers.

"They would try to build a facade of unity rather than unity itself," he said.

Dr. Bersell was equally critical, how- ever, of church bodies that refuse all fellowship with other Christian groups because they believe they "have a monopoly of the saving truth." Such groups, he charged, "are sadly lack- ing in one of the cardinal Christian virtues—love."



"Our divisions," he continued, "are serious wounds in the Body of Christ and no mere appearance. Despite our given unity in Christ, our divisions cut into the very essence of the Church."

The Lutheran churchman said he did not share the fears of those who feel that confessional or denominational loyalty constitute an obstacle to unity of the various communions.

"It is a hopeful sign," he said, "that in the confessionalism of our day there is a double recognition of the inescap- able claim which the Church Universal makes upon all of us. In most of the confessional movements of our time we find that the confessional heritage is redefined in the light of the ecumen- ical encounter, and we find also that this confessional approach is an avenue toward rather than away from ecumenical unity."

—O—

Lutherans Hit Unitarian Influence in Church Councils

CHICAGO—Strong criticism of al- leged Unitarian influence in state and local councils of churches, particularly in New England, was voiced at the 94th annual synod of the Augustana Lutheran Church here.

The criticism came as the synod made clear in a resolution that its continued membership in the National Council of Churches was contingent upon the Council's adherence to the evangelical standards stated in the preamble of its constitution.

The preamble describes the National Council's purpose as "more fully to manifest oneness in Jesus Christ as divine Lord and Saviour."

The synod called upon the National Council to limit representation at its next biennial convention to local and state councils that have adopted the statements of the preamble.

Augustana Church pastors were in-

structed by the synod not to cooperate with any local or state councils of churches that have not subscribed to the National Council's constitution. Such cooperation was termed "compromising the doctrinal position of the Church."

The Rev. Stanley Sandberg, pastor of Emanuel Lutheran church, Hartford, Conn., attempted to modify the resolution by arguing that it would force Augustana Lutheran churches in New England to withdraw from the state and local councils of that area. But he was opposed by Dr. Oscar A. Benson of Minneapolis, synod president, who until two years ago was pastor of Trinity Lutheran church, Worcester, Mass.

"It is my conviction that the adoption of this resolution will bring blessings to New England," Dr. Benson said. "Despite the influence of Unitarianism, humanism and liberalism, I seemed to sense during my years in New England a tremendous yearning in the hearts of the rank and file of the people of that area for a return to the redemptive Gospel of Jesus Christ."

Dr. Benson said the position taken by the synod was consistent with the declaration of Presiding Bishop Henry Knox Sherrill of the Protestant Episcopal church at the biennial assembly of the National Council of Churches in Denver last December when he characterized the conservative constitutional stand of the National Council as of "overwhelming importance."

—o—

Augustana Lutherans Ask Admission of Refugees

CHICAGO — President Eisenhower's proposal that 240,000 refugees and expellees be admitted to the United States in the next two years was endorsed by the ninety-fourth annual synod of the Augustana Lutheran Church here. It urged Congress to enact pending emergency legislation to carry out this proposal.

Action was deferred by the synod on a recommendation calling for the adoption of a report endorsing planned parenthood. The delegates decided that the report should be studied further by Church members and pastors "in the light of Holy Scripture."

The synod instructed its Commission on Morals and Social Problems to register a protest with the major TV networks over scenes of "killing, robbery and criminal violence" in television programs.

A memorial from the California Conference had charged that such scenes "have a degrading effect on the viewers." The memorial also charged that increased juvenile delinquency and crime "is in direct proportion to the increase in crime movies and comic pictures."

—o—

Augustana Lutherans Approve Benevolence, Relief Budgets

CHICAGO—A benevolence budget of $993,882 for 1955 was adopted by the Augustana Lutheran Church at its 94th annual synod here. This compares with a 1954 budget of $904,800.

Also accepted was a quota of $296,00 as Augustana's share in 1954 of th Lutheran World Action appeal of th National Lutheran Council, and an ad ditional $30,000 for ecumenical rel tions, Lutheran cooperative efforts an the displaced pastors' program.

The synod earlier had approved special Augustana Missions Advanc appeal of $2,000,000 in 1954, whic means that its members will be aske to contribute about three and one quarter million dollars for the genera benevolence and missionary prograr of the Church next year.

Dr. Paul C. Empie, executive direc tor of the National Lutheran Counci

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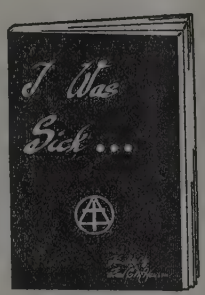

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old the synod of the continued need or church relief and rehabilitation in arious war-stricken countries. He not-d that the eight Lutheran bodies af-liated with the Council have contrib-ted more than $34,000,000 to Lu-heran World Action and $23,000,000 in lothing and other supplies for refu-ees since the close of World War II.

—o—

eveal All-Lutheran Unity onference Scheduled Next Year

CHICAGO—A report that the execu-ve committee of the American Lu-heran Conference had inaugurated eps for a "free conference" of all Lu-heran bodies in America looking to-ard unity was received with an ex-ression of gratification by the Augus-ana Lutheran Church at its 94th an-ual synod here.

The synod authorized its president, r. Oscar A. Benson, to arrange for epresentation at a "meeting on agenda" be held by leaders of sixteen Lu-heran groups later this year. The all-utheran conference is planned for 954.

The Augustana Lutheran Church vot-d at its synod last year not to continue nity discussions with four other de-ominations belonging to the American utheran Conference. The synod said wanted union of all Lutheran groups, ot just five of them.

The other four members of the Con-erence are the Evangelical Lutheran, merican Lutheran, United Evangeli-al Lutheran, and Lutheran Free hurches.

A petition from the Columbia Con-erence that the Augustana Church re-onsider its action in refusing to be-ome a part of the American Lutheran onference merger was referred to the ommittee on Lutheran Unity without ecommendation.

The name of the latter committee vas changed by synod action to Com-nission on Ecumenical Relations, and ts membership was increased from ine to thirteen. It was directed to re-ort annually "as to the goals of church nity to which the Church is commit-ed and the steps taken to attain such oals."

—o—

ugustana Lutherans Back ohnsburg School Suit

CHICAGO—The ninety-fourth annual synod of the Augustana Lutheran hurch endorsed the action of a wo-man member of the denomination in bringing a lawsuit to halt the payment of tax funds to a public school in Johnsburg, Ill., which she charged actually is, in effect, a Roman Catholic parochial school.

A resolution adopted unanimously by the delegates commended the Church's Illinois Conference for "its interest in the preservation of the historic American principle of the separation of Church and State by its moral and financial support of Mrs. Dorothy Larson of Johnsburg, Ill., in her valiant effort to free the Illinois public schools from religious domination and control."

The synod was told that Roman Catholic authorities of Johnsburg had taken steps to separate its parochial school from the public school in the hope that the court action would be dismissed. But the Civil Liberties Union is pressing the case and asking for a court ruling, it was reported to the delegates, because some twenty-five other Illinois communities have a similar situation.

—o—

Augustana Lutherans to Create Education Board

CHICAGO—Creation of a Board of Christian Education to replace a commission which has functioned in the

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past was approved by the Augustana Lutheran Church at its ninety-fourth annual synod here.

Some Augustana leaders regarded the move as a preliminary step to bring the Church's six educational institutions under synodical control. At present only two of them—Augustana Seminary and Augustana College, both in Rock Island, Ill.,—are under the direct jurisdiction of the Augustana Lutheran Church.

The other four are Conference colleges. They are Gustavus Adolphus College, St. Peter, Minn., owned and controlled by the Minnesota Conference; Upsala College, East Orange, N. J., which receives its support from the New York and New England Conferences; Bethany College, Lindsborg, Kans., which is under the jurisdiction of the Kansas Conference, and Luther College, Wahoo, Nebr., controlled by the Nebraska Conference.

Among the functions of the new board will be "to serve as the voice of the Church in matters pertaining to Christian higher education, to coordinate and strengthen the program of Christian higher education now operating within the framework of the Church," and "to prepare and administer the Church-wide supplementary budget for Christian higher education as adopted by the Church."

Election of the new board was deferred until next year, at which time a constitution to govern its activities will be adopted.

—O—

Augustana Lutherans Push Use of RSV

CHICAGO—The annual synod of the Augustana Lutheran Church again went on record here approving the Revised Standard Version of the Bible. The synod instructed its publication house to print the Psalter and the Epistle and Gospel lessons according to the new translation in the Common Lutheran Hymnal now being prepared.

It also requested Augustana members of the Joint Commission on a Common Liturgy "to give us a liturgy in contemporary language."

The two resolutions were interpreted as a rebuke to the Joint Commission for its failure to heed the United Lutheran Church, the American Lutheran Church, and the Augustana Lutheran Church, all of which had indicated they preferred use of the RSV text.

The commission decided to print no texts in the forthcoming book of worship but simply to indicate where they may be found.

A third adopted resolution expressed regret over the elimination of the texts and requested that the commission give further consideration to the matter.

It was explained by Augustana leaders that omission of the texts will be felt most keenly by this body, since it has traditionally printed the pericopes in all editions of its hymnal.

Moreover, they said, it is the only one of the eight bodies preparing the new book of worship which uses three series of texts, covering a period of three years.

Missouri Synod Convention Hears Warning on Church Union

HOUSTON, Texas — A warning th the only valid basis for church union "genuine doctrinal unity" was sounde here by Dr. John W. Behnken of S Louis in his presidential address to th forty-second general convention of th Lutheran Church-Missouri Synod.

"There are those who urge linkin up with other church bodies in orde to have the strength of greater num bers," he said. "You hear the argu ment again and again that then ther

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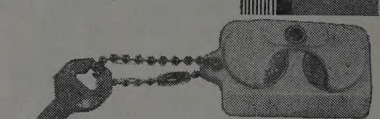

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l be greater financial strength or t you can make greater and more ective impacts on the community or the nation or on the world."

Surely it is not wrong and sinful to k union with other church bodies," Behnken said. "However, this can d should be done only on the basis genuine doctrinal unity. Where union predicated on unity of faith, God is ased. If, however, it is a mere striv- for greater numbers, and if it re- ts in a compromise of God's truth, indifference to Biblical doctrine and weakening in sound scriptural prac- e, it is sinful and God cannot be ased with it. It is better to stand ne and remain smaller in numbers, have God on your side."

'On the other hand," he added, "it is God-pleasing to refuse to link up th other church bodies when unity Biblical doctrine and scriptural prac- e has been achieved."

n another part of his address, Dr. hnken said:

'We must battle against doctrinal in- ference, unionism, separatism, mod- nism, ritualism, secularism, and any ner isms which gnaw away at the art of our Christian faith."

'I realize that this is not a popular sition to take," he said. "We have en called bigoted and narrow-mind- . Some have accused us of a 'holier- an-thou' attitude. A person hears ople speak about theological hair- litting. If it is doctrine, there can and ould be no splitting whatever; if it is t a Biblical doctrine, the Church has business to claim that it is."

Dr. Behnken announced that he had ceived an invitation from the execu- e officers of the American Lutheran nference to attend a "meeting of rep- sentatives from each Lutheran body work out an agenda for free confer- ces."

"Such a meeting may take place this l," Dr. Behnken said. "Our Church ways has been ready and willing to ke part in bona fide conferences. If ch a free conference can be arranged, d becomes a bona fide free confer- ce and not a mere effort to get Lu- erans together at any cost, we shall well to take part in them."

The American Lutheran Conference mprises five denominations—the Au- stana Lutheran, Evangelical Luther- , American Lutheran, United Evan- lical Lutheran, and Lutheran Free urches.

—O—

r. Jersild Re-elected Head of nited Evangelical Lutherans

ATLANTIC, Iowa—Dr. Hans C. Jer- d, Blair, Nebraska, was re-elected president of the United Evangelical Lutheran Church at its fifty-seventh annual convention here.

In his presidential report to the delegates he said the Church now has a baptized membership of 51,640. Twelve new churches were dedicated last year and four new home mission congregations were organized, he reported.

Dr. Jersild said that contributions for all causes last year totaled $1,926,984.61 or about $58 per confirmed member.

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Canadian Lutherans Delay Action on Independence

Edmonton, Alberta — A proposal to establish an Evangelical Lutheran Church in Canada, independent from its parent body in the United States, was tabled by the biennial convention of the denomination's Canada district here.

In delaying the independence move the delegates acted on the recommendation of the district's autonomy committee.

Reporting for the committee, Dr. O. K. Storaasli of Saskatoon said the main argument against autonomy was the loss of fellowship with the Church in the U.S. He also said that any step toward independence would complicate merger discussions now being carried on by four U.S. Lutheran bodies of

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which the Evangelical Lutheran Church is one. The others are the American Lutheran, United Evangelical Lutheran, and Lutheran Free Churches.

Dr. Storaasli said that separation from the parent body would create problems with relation to church extension and pensions, that per capita cost of operation would increase and that the Church's development in Canada would be retarded "because of the limited experience of the young ministry."

While the committee urged delay in establishing an independent Church it recommended to the parent Church "that there be greater representation from Canada on international ELC boards, as in that way the particularly Canadian needs could be further discussed, and thus better preparation made for an autonomous Canadian Church."

Listed in the committee report as the principal reasons advanced for separation were the following:

(1) Independence would help satisfy the growing Canadian national consciousness.

(2) It would eliminate objections to the "foreign flavor" in the Canada District of the ELC.

(3) It would assist the Church to shape its operation to Canadian needs "which are not fully met by the vastly different American methods."

—O—

Reports Divorce Rate Among Lutherans Increasing

CHICAGO—The divorce rate among U.S. Lutherans is far below the national average but is increasing, a joint session of two Lutheran welfare groups learned here.

The report came from the Rev. Paul Hansen, director of the Family Research Project financed by the Lutheran Church-Missouri Synod.

He told a meeting of the Lutheran Welfare Conference of America and the Associated Lutheran Charities that religious influence was the greatest deterrent to divorce at a time "when marriages are being entered into for better or worse but not for good."

But, Mr. Hansen added, "we must admit that a rising divorce rate indicates some weakness in our Church's program."

He said the Family Research Project included surveys of families in the Evangelical Lutheran and Augustana Lutheran Churches as well as Missouri Synod members.

The survey revealed that "the Lutheran Church can point to a record of only one divorce for every 20 marriages instead of the national average of one in four or even three and the general Protestant average of one divorce in 10 marriages."

But because the Lutheran rate, too, is rising, Mr. Hansen warned:

"By ignoring family problems, we have, perhaps, made our greatest contribution to family tension of the dangerous and disruptive kind."

He suggested that the Church might be adding to family tensions by failing to understand what problems really were disturbing American families.

According to the survey, Mr. Hansen said, laymen agreed that the most common causes of family disagreement were, in order of their importance, finances, in-laws and child training.

But the pastors, he added, "missed all three causes of conflict" and named drink, sex and religion as the main causes of family conflict.

Mr. Hansen said his survey showed agreement among pastors of all three Lutheran bodies on the right of a married person to get a divorce on the grounds of adultery.

There was similar agreement among Missouri Synod pastors in approving divorce for desertion but opinion was divided among Evangelical Lutheran and Augustana Lutheran clergymen.

Lutheran laymen generally were less willing than clergymen to regard adultery and desertion as sufficient grounds for divorce, the survey director added.

Mr. Hansen said Lutheran writings on divorce and remarriage had shown remarkable consistency, but "Lutheran practice has often been bewildering in its variety."

"Divorce may be the only answer at times," he said, "but there needs to be a more clearly defined policy by which both family and counselor can arrive at the will of God in each instance."

Mr. Hansen said it was encouraging that 86 per cent of pastors questioned in the survey favored thorough sex education for young people.

He declared, however, that the Church had been "missing fine opportunities" to give sex education in confirmation classes, Sunday schools and, in many cases, parochial schools.

Mr. Hansen also deplored the fact that the Lutheran Church "has not yet taken an official stand on the matter of planned parenthood and the use of contraceptives."

He said the survey showed that 68 per cent of pastors and lay people favored planned parenthood by "so-called natural methods," but only 36 per cent of pastors agreed to the use of contraceptives.

According to Mr. Hansen, the Fa Research Project was the first stud its kind attempted by an Amer church body.

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Milwaukee Lutherans Raise Two Millions for High School

Milwaukee, Wis.—Missouri S Lutherans of the Milwaukee raised $2,040,307 in cash and pledg a six-week drive to finance a 1,000-pupil high school. They clai it was the largest amount ever lected by a local Lutheran grou America.

A spokesman said the school, t completed in 1955, will be "the f Lutheran high school in America," will replace the nation's first Luth high school, built here in 1908.

The success of the drive, which ceeded its goal by $40,000, was hel the more significant because man the 44 Missouri Synod congregat which took part are presently cond ing building fund drives in their churches. Missouri Synod Lutheran the South Wisconsin district also g $800,000 in a Conquest for Christ dr which ended Jan. 1.

The new school will be erected o 27-acre campus on Milwaukee's northwest side. Thirteen acres of land were donated anonymously.

It will replace a building close to city's downtown district, where L erans were once clustered. This bu ing, operated jointly by Missouri Wisconsin Synod churches, is obso and overcrowded with an enrollm of 872.

The Wisconsin Synod group also planning a new building, but its f campaign has not yet started. The cision to build separate new buildi followed a split between the groups 1951 over doctrinal questions and Boy Scout issue.

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Colorado Lutherans Plan First High School

Denver—Colorado's first Luthe high school is scheduled to open h in September.

Arthur M. Ahlschwede, now prin pal of Concordia Lutheran High Sch St. Paul, Minn., will be the scho first principal. He will be assisted two other teachers. School facili will be rented for the first year or t After that, plans call for the constr tion of a modern plant.

An initial enrollment of 50 to 75 expected in the Fall when the ni and tenth grades are opened. Anot grade will be started each of the n two years. Total enrollment of 250 anticipated by the time the school fers a four-year course.